these characteristics, he learns to consider the claims of other people, to wait for the satisfaction of his wishes or, if necessary, to put them off altogether. He develops a social sense, he adapts himself to his surroundings and he begins to reason out problems for himself. Slowly, out of undifferentiated babyhood, comes an individual living in the framework of society. The path he must follow, however, is not an easy one, demanding as it does renunciations and an increasing measure of self-control. He needs to be surrounded with love to make his forward development possible and to cement his social feelings.

By no means every child, however, meets with love and understanding in his early years. He may find that the people who surround him are unduly harsh or expect the impossible from him and he finds himself in a dilemma from which his small experience is not adequate to extricate him. He has to live in this hostile world, and one must remember that for the child his immediate surroundings, family and school, make up the world, but he cannot make his peace with it. What usually happens is that the child, defenceless against the superior power of the adults, accepts their harshness and becomes harsh and critical to himself. The fundamental need of every child is for understanding.

Every child has to develop a conscience in order to control his own behaviour, but the happy child forms for himself ideals which are not beyond his reach, whereas the unhappy one derives his conscience from his experience of unforgiving adults and this type of conscience remains with him throughout life.

Since the conscience shows some of the attributes of God, it would not be inappropriate to say that the difference is like that between the New Testament conception " God is love," controlling but tolerant, and the Old Testament " I thy God am a jealous God," seeking out faults and visiting judgment. The child who met with understanding is educated by his conscience, he gives up his primitive a-social urges in order to enjoy a fuller social life, but the child who feels the world hostile to him lives under a taskmaster who is too strict for him, and because his standards are always

beyond him he retains a large measure of his self-centred thinking.

To complete the picture, one must add that there is no doubt that some children are more sensitive to atmosphere than others, and human surroundings in which one can thrive prove impossibly difficult to another. Thus it is not always necessary for the adults to be actually harsh to a child for him to feel this sense of hostility in the world; he may be a child whose own complications make it extraordinarily difficult to give him the understanding he needs.

CONFLICT AND REPRESSION

It was necessary to go back for a time to childhood ways of feeling and thinking in order to understand something of the levels on which the mind works. We have drawn two contrasting pictures of what we may call the well adjusted child, growing to maturity with his mind at peace with itself and with its surroundings, and on the other hand the badly adjusted child, whose mind continues in a state of conflict between the omnipotent desires which it has never given up and its avenging conscience. Far from being at peace, it feels tense with conflict and tension must have some discharge. No solution is possible, the antagonists are too far apart and the mind falls back on the only device which is left to it, it " forgets " the primitive, unacceptable part of itself, it represses it.

This conception is of the greatest importance in understanding what we mean by the " unconscious "; there is conflict in the mind between strong, emotional feelings whose roots go down to an a-social childhood out of which one has never completely grown, and the rest of the personality, which is reinforced by society and whose sanction lies in what we commonly know as conscience. If the battle is not fought out to a finish, the conflict is avoided by repression, by forcing the unwanted ideas and feelings out of consciousness, with the result that they are not killed, but live an underground life, of which the conscious mind is not aware and the existence of which it strenuously denies, and which may cause infinite trouble.

THE UNCONSCIOUS DEMANDS SATISFACTION

We have shown how this process may begin in childhood, when emotional thinking is strongest, but it does not end there. As difficulties recur in the life of the individual, he will continue to add to the material in his unconscious mind, pushing firmly out of sight those wishes and feelings which do not fit in with his own notion of himself. An impulse rises in his mind, is rejected as undesirable and is repressed. As we have said, however, it is not dead, so that like all impulses it still seeks for satisfaction. It is denied any satisfaction in the world of reality, of consciousness, so it travels backwards chronologically through the history of the individual until it reaches some point in the unconscious mind where it is allowed to express itself.

Thus, for instance, a child is severely reproved and perhaps punished by his father for breaking a precious vase, though actually it was not his fault. The resentment he feels against his father for his unjust punishment cannot be openly expressed, because he is overawed by his father's superior power and prestige. He represses his anger, which then lives on in his unconscious, like a buried source of infection. In later life the boy, now a man, comes up against his employer, who accuses him of making errors in his work which he feels he was powerless to avoid. The childish situation is repeated: the man dare not say openly all that is in his mind because he is afraid of losing his job, but the anger and humiliation he feels join up with the unresolved anger which lives on from his childhood and grows stronger because it is reinforced from his unconscious.

You may say that an average man is able to clear himself of unjust accusations without being so much afraid of his employer, but you must remember that the forces of the childish unconscious are still at work in him, influencing his present outlook on life. The very fact that he has a store of undigested anger in him makes him frightened of showing even normal resentment as an adult, because each occasion for anger lights up the old feelings and the outburst, if there were one, would be out of all proportion to the annoyance he had suffered.

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THERE IS NO HUMOUR OR TOLERANCE IN THE UNCONSCIOUS

It will be readily seen that when feelings are repressed in this way they keep all their early intensity and never mature, but remain at the same stage at which they were repressed. Our everyday conscious feelings and ideas are educated by new experiences, they are softened by time and fall into place in our philosophy. Much is forgotten, for the sake of economy, but a chance association may revive it; other memories stand out as particularly significant for their beauty or their pain, but even the painful ones are tolerable. Mistakes which seemed enormous at the time can be laughed over years afterwards, and sharp quarrels are justly criticized as the effect of impulsiveness in which both parties were at fault. As we grow older we can look at our past and, we hope, at our present, with increasing tolerance and humour. In the unconscious, however, there is no humour and no tolerance, and as long as the force of repression is maintained we drag these immature remnants through life with us, continually exerting an influence over us.

SEX AND THE UNCONSCIOUS

When we were showing how the unconscious mind came into existence at all, we drew a sharp contrast between a well adjusted and a badly adjusted child, remembering that the childish character is the foundation for the adult one. Such a contrast was needed for the sake of clearness, but in actual life we all, without exception, make use of repression, and it would probably be true to say that few men are fully mature or have rid themselves of all their unconscious mental life. As children, so much of our instinctive life comes under the taboo of society that repression has to take place, and the damage it does depends largely upon the strength of the feeling attached to the repressed matter and to the harshness of the controlling conscience. As adults, our instincts still meet with frequent disappointment from which there is no escape, and the system of ideas which is built up round them may be so powerful that the only solution is through the process of active forgetting which

is called repression and which renders the conscious mind unaware of what it does not want to know.

The instinct of sex is the one which reaches maturity latest in the life of the individual, and because society is so organized it is the one over which conflict most often arises. Thus a great deal of the material which we add to the unconscious as adults, as well as what was already there in a primitive form from our childhood days, deals with sexual subjects. It is not true, however, to say that the unconscious mind deals only with sex, however widely that term is applied, for the material of the unconscious is made up of all those subjects which are coloured with strong emotion derived from the instincts and which arouse a conflict in the mind too painful to be borne because they conflict with personal ideals and social usage.

THE UNCONSCIOUS IN EVERYDAY LIFE

All this time you are probably thinking " This is all very well, but you tell me that the essence of the unconscious is that the mind is not aware of what is going on there. But surely that is a contradiction in terms? My mind is what I know through looking into myself. Now you tell me that part of my mind is completely hidden from me, though it influences my outlook on life. Before I accept such a statement, you must give me some proof of the existence of this supposed unconscious, this skeleton in the cupboard."

The doubt and the challenge are justified, but they are expected, too, for the normal reaction of the conscious mind is to deny the existence of the unconscious, indeed it is necessary that it should do so in order to ward off what it feels is the danger from this material which it has so carefully put out of sight. There is a feeling, too, that all things that concern unreasoning processes of the mind have something grossly abnormal about them and are verging on, if not actually within, the realm of insanity. But we have suggested that the minds of the most normal of us have an unconscious realm, so that there is no need to fear that we are all going to find ourselves neurotics if we study the workings of the unconscious. That even the conscious mind can divide

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itself off into different compartments which take little account of one another is a well recognized fact.

For instance, a man who is scrupulously honest in his private life and is even generous towards his private charities may adopt quite a different standard of ethics in his capacity of a business man. If he is asked to reconcile the two points of view, he will produce plausible explanations, that every one expects different standards, that the end justifies the means and so forth, but as a rule he prefers to keep his two codes apart. This separation of habits of thought and behaviour into compartments which are not only unconnected but are even opposed to each other has much in common with the workings of the unconscious. The personal honesty of our business man may be called the part which is under the conscious control of his ideals, he likes to consider himself a just and honourable man, whereas the business side, which may carry on shady transactions in its own sphere, is like the unconscious. But the analogy is not complete, for certainly his business dealings are controlled by his thinking mind even if not by his personal ideals.

There are other manifestations in our everyday mental life, however, which clearly show the workings of a force which is not at all under the control of our reason. We all catch ourselves in odd slips of the tongue and of the pen, and though we may laugh them away as mere accidents, it is worth while bearing in mind that they have some meaning of their own which we are not ready to understand. Dreams have puzzled and interested men since antiquity and innumerable attempts have been made to read a meaning into them. The return of one particular type of dream again and again and the strong emotion with which it can be charged indicates that dreams are something more than the remnants of the day's experiences.

THE UNCONSCIOUS REVEALED

Most striking of all in this connexion are the cases of shell-shock which occur in modern war; hitherto the majority of people had looked on nervous disorders as the monopoly of idle women, but now they are forced to

realize that strong, courageous men are losing their speech, their memory, the use of their limbs, in response to a strain which is almost more than human. The wastage in energy and in man power forced the scientific world to study the problem of intolerable conflict on the mind and its effect on the body and to apply its knowledge.

The early work of the psycho-analysts on this problem, led by Professor Freud of Vienna, and Professor Jung of Zürich was ready to hand, and in the years of the War of 1914–1918 and afterwards, their technique was applied with striking success to the victims of shell-shock or, as it is more correctly described, of "war neuroses," and what applied to these dramatic cases was found to apply also to neuroses in civil life.

Since there is no difference in kind, but only in degree, between neurotic symptoms and the minor maladjustments from which we all suffer, the findings of the psycho-analysts are important to all of us. They found that by inducing their patients to bring up freely *all* the unorganized ideas in their minds, however irrelevant they seemed, they came in time to material which had been repressed, and by the release of the repression in the presence of an understanding person, their nervous symptoms were no longer necessary to them.

It is to the analysts that we owe our scientific knowledge of the unconscious mind and the way in which it works. Since it is not subject to the higher processes of reason, but is closely bound up with the life of the instincts which is common to all of us, it is easier to reduce its workings to general rules applicable in every case than it is with the more subtle, more highly differentiated workings of reason in the human mind.

EVERY WORD AND EVERY ACTION HAS A MEANING

In trying to track down the workings of the unconscious in our everyday life, we came on a conception which will be of great service to us. We noticed earlier on how carefully we prided ourselves on our reasonableness and how difficult it was for us to believe that even our habits and prejudices

FOREWORD

A HUNDRED years is a very, very small interval in the history of the world and in the history of the human race. Yet a period of little more than a hundred years has seen such changes in the course of everyday life as can only be described as a revolution. The beginning of the changes is called, in the history books, the Industrial Revolution. The result of the changes is that scarcely any phase of our lives is run in the old grooves. Life, in fact, has become more expansive and is scarcely contained in grooves at all.

The peasant has largely left the land to work in towns and cities. The craftsman has left his bench for a machine-driven factory. Our standards of living have risen; by which we mean that our wants and our needs are greater, even though they get no fuller satisfaction. We know more and we appreciate more, and on an ever-rising scale.

We know ourselves better and appreciate the mystery of human life better, too. Not the least important side of the still incomplete social change that has taken place is, in fact, the discovery of the human mind. Led by Professor Sigmund Freud, who died in exile in England in September, 1939, psychologists working in Vienna have applied scientific experimental methods to human behaviour and have done much to explain to us the springs of human behaviour and of human happiness. They have shown, though their work is still incomplete, that there is a realm of the human mind of which we were all completely ignorant—the unconscious. And that in the unconscious are stored forgotten memories from childhood onwards, forgotten memories which are at work, unnoticed, in our everyday life.

In doing that, these psycho-analysts—these analysts of the human mind—have reminded us of the continuity of our lives. They have shown us that the seeds of future happiness and unhappiness are sown in childhood and adolescence. Thus they have emphasized the importance of those formative years. They have shown also how defects of character

could not be given a rational basis. Now, when we meet with obviously irrational elements in our mental life, like slips of the tongue, we try to brush them aside as accidents.

But if we are to understand ourselves more fully, we must be ready to believe that there is no accident, no chance in the workings of the mind. Every thought that crosses our minds, every word we utter, every action we carry out has its meaning, and if it is not consistent with what we intended to do or would wish to say or think, it is because its reason is an unconscious one, unknown to our conscious minds.

It needs a severe discipline to accept this principle, but it is necessary if we are to get the insight into ourselves which we are seeking. With this new idea at our disposal, we can shift our ground: hitherto we had set out to prove that our minds are not as reasonable as we had thought them, but now we find that we are wholly under the sway of scientific laws. It was simply that the rules which govern our thinking are sometimes applied involuntarily and we are not in possession of all the facts about ourselves. The idea of our reasonableness comes back to us now with a new meaning. The increasing control which we shall gain by deepening the knowledge of the laws under which we think and behave will readily be understood.

THE UNCONSCIOUS FINDS AN OUTLET

The ground is prepared, we are in a position to see our minds, not as one simple whole, but as a composite force made up of clear thinking, of custom, habit and tradition about which we feel strongly and of instinctive urges, some of them acceptable and satisfied, some of them in conflict with the rest of the mental system. We have seen how these latter are often repressed by a strong controlling force, made up of the individual's idea of what he expects of himself, which is a department of his conscience. This repressed material we have called the unconscious. We have now to see what goes on in the unconscious, for we realize that it is an active power which is still seeking for, and even obtaining, expression, and is influencing us without our consent.

Through repression we succeed in not knowing about the

arise and how they can be corrected. They have shown us how the healthy mind and the healthy body go hand-in-hand together.

Thus they have given us a new understanding of the senses in which Life is a Great Adventure. All adventure demands a healthy mind and a healthy body of us. But even the ordinary everyday business of living is a great adventure now. We know how we grow, mentally and physically, in character and personality. We know how the environment in which we are set influences the growth of our characters and personalities. We know, too, how we can adapt our environment to our own personalities.

With the fruits of all this research at our disposal in simple, understandable language, and with the help of a little sound philosophy and of high ideals, human kind has rediscovered the adventure of living and can march forward once again towards unimagined years of peace and harmony and happiness.

THE EDITOR.

unconscious, but we commonly do not succeed in preventing it from slipping through, as it were, by a back door. That is to say, it comes into everyday life in a disguised and distorted form, so that we do not recognize it for what it is. This disguised part of the unconscious as it appears in everyday life is what we call the symptom, the error in speech, the frightening dream, the soldier's loss of memory. Far from being meaningless, it acts as a working compromise between the repressing force which still technically maintains its position by keeping the unconscious material unrecognized and the repressed complex, or set of ideas coloured with strong emotion, which, too powerful to be completely hidden, now get at least partial expression, without our understanding what it means.

The symptom is, in fact, necessary for the sake of the conflicted individual's balance, it is the best adaptation he is capable of at the moment. If the symptom is such a trifling thing as an error in speech, it causes practically no inconvenience, but if it hampers a man's efficiency, as in loss of memory, then it is bound to come under notice. The common treatment for all nervous symptoms is to say: "Pull yourself together, there is no real reason for you to behave like this," assuming that if only the sufferer tried a little harder, used a little more will power, he could shake off his annoying symptom and behave rationally. Even the sufferer from the symptom, especially if he is of the type that sets himself high standards, is impatient of his own stupidity and in fact tries in vain simply to strengthen the repression.

We can realize that the symptom has its purpose, just as a fever has its use in fighting a germ, and we shall be readier to tolerate it, but not to let the matter lie there as if nothing could be done. We shall understand that we must change our tactics, not fighting the symptom with reasoning and arguments, but trying to appreciate its meaning as a compromise between the unconscious and the conscience.

FORGETFULNESS AND ABSENT-MINDEDNESS

We are already familiar with one of the devices of the unconscious, that of splitting off unwanted ideas from the

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rest of the mind and keeping them out of consciousness. It is this mechanism which accounts directly for so much of our forgetting. We tend to think that when we cannot recall a name or a fact, there is simply a temporary defect in our mental powers, whereas if we go into the matter more closely we find that in very many cases, it was not merely a lapse but active forgetting, or repression, which caused the failure to recall.

In Freud's *Psychopathology of Everyday Life* he quotes an example of this kind of forgetting, taken from Jung: " Mr. Y falls in love with a lady who soon thereafter marries Mr. X. In spite of the fact that Mr. Y was an old acquaintance of Mr. X and had business relations with him, he repeatedly forgot the name, and on a number of occasions, when wishing to correspond with X, he was obliged to ask other people for his name."

There is a direct reason why Mr. Y should wish to forget Mr. X's name, since it brought up the painful emotion connected with his unsuccessful love, but very often the process is more complicated and the name is forgotten not because the person who bears it himself rouses feeling, but because the name is similar in sound or meaning to some word which brings back unwanted memories. That we half realize that there is a meaning behind slips in names is shown by the almost universal annoyance that is felt if our own name is forgotten or mispronounced. We not only forget words, but we often use unaccountably wrong words and phrases to express a hidden meaning. It would be an amusing as well as an instructive exercise to analyse out a few of the well-known spoonerisms.

Our actions, too, are not always under the control of our will. Freud gives an example from his own experience of the kind which must have happened to most of us. He was in the daily habit of visiting a certain house, where he had to climb to the second floor. On two occasions within a short time of each other he found that he had mounted to the floor above and, on analysing the thoughts which occupied him while he made the mistake, he found that on each occasion he was concerned with ambitious ideas, of climbing

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higher or of over-reaching himself. This puckish power of the unconscious to distort our actions may, instead of occurring spasmodically and occasionally, diffuse itself all through the personality and we then describe the person as absent-minded, for habitual absent-mindedness is of the same nature, differing only in degree, from those cases of double personality which are the extreme expression of the splitting off of parts of the personality from conscious control.

PEOPLE WHO PROTEST TOO MUCH

A clear demonstration of the way in which a symptom acts as a compromise between the repressing force and the repressed material is shown in the common trait of over-sensitiveness to other people's faults. If you are afraid of a certain unacceptable quality in yourself, you try to convince yourself as well as other people how different your own nature is and how you despise those in whom this quality is apparent. Shakespeare makes the queen in *Hamlet* acknowledge this as she watches the player-queen railing against second marriages in her pointed remark: "The lady doth protest too much, methinks." The same remark is applicable in our everyday lives on similar occasions.

The over-thrifty woman, who counts out every ounce of butter which is consumed by the kitchen staff, an economy in which she feels justified, will be the first to criticize roundly her neighbour's "mean" contribution of five shillings to the church bazaar. The man who nurses a secret unsureness of the social position to which his wealth has brought him will talk freely of "bounders" and "outsiders." This over-emphasis helps to keep the unwanted shortcoming out of sight, but the very preoccupation with the distasteful subject, be it miserliness, social uncertainty, or anything else which causes discomfort, gives an inverted expression to the repressed matter.

SCAPEGOATS FOR OUR OWN SHORTCOMINGS

By the means just described, which is technically known as "projection," other people are made the scapegoats for our secret faults. We try to purify ourselves by vilifying

CHAPTER I

THE MEANING OF LIFE

"ADVENTURE," many people will say, "is a word which has lost its significance in the modern world." "The world," they will hasten to add, "has been explored. The heavens have been spanned. The secrets of the universe have been revealed. The heart of man has been probed. There is no more adventure."

It is true of course that many of us are more concerned with security in our everyday life than with further progress. Our present civilization, it may be, is growing old and has lost its adventurous spirit. But the absurdity of the statement that there is no more adventure can quickly be revealed.

THERE IS ADVENTURE FOR THE ADVENTUROUS!

First of all, a reference to any daily newspaper will show that for the adventurous there is always adventure to be found. It may be the adventure of sailing alone around the world. It may be the adventure of scaling some hitherto unconquered peak. It may be the adventure of swimming the English Channel. It may be the adventure of conquering by kindness the hearts of mankind. It may be the adventure of tending the sick on some desert island. It may be the adventure of a new epoch-making flight. But for the adventurous there is always adventure!

And just as there are new physical adventures for the physically adventurous so the scientist will assure us that there are unconquered peaks in the world of science and unimagined flights of the human understanding yet to be made. All our spanning of the heavens, all our researches and discoveries have served only to reveal how much more we have yet to learn. For the man in the street there may be here no more than the thrill of watching the struggle and of trying to follow the progress made. But for the trained man of science there is the thrill of the very battle itself with all its gains and its disappointments.

others, and this trait may be extended to whole peoples, as the present wave of anti-Semitism shows.

In a similar way, resentment and anger, which play such a large part in the unconscious mind and which were repressed early in life because they were felt to be too explosive and therefore dangerous, are loaded on to other subjects which have never merited such violence. This is often the key to the personality of choleric, passionate temperaments. A man, who as a boy burned with indignation against his father's unjust treatment of him and who did not dare to express his anger, will later on find an outlet for it by denouncing in Hyde Park the rich employers who exploit their work-people.

Here we see the unconscious expressing itself in a different way from that instanced in the case of the man who dared not stand up to his employer. This man feels his indignation to be a righteous one, he gains in confidence as a champion of the downtrodden, but he does not realize that the fire of his arguments comes not so much from the justice of the cause he supports as from his buried resentment against the authority of his father.

In a less generalized and more specific way, emotion which belongs to one subject may be placed on another which has some association with the first, but which is more tolerable. Thus one woman is jealous of her friend's attractive appearance and manner, but she is unable to acknowledge it to herself: jealousy has a mean quality which we are loth to admit in ourselves and it implies, too, that we accept a low valuation of ourselves. So she will seek to increase her own value and lower her rival's on some score quite different from that of appearance; she may try, for instance, to excel in some academic piece of work in which she need not fear competition or she will criticize some mutual acquaintance to whom she knows her rival is particularly attached.

PREOCCUPATION AND THE UNCONSCIOUS

The common characteristic which shows the emergence of the unconscious in behaviour lies in the preoccupation of the mind with the repressed subject. Thus a repressed

THE ADVENTURE OF LIVING

Moreover, whether we are taking an active part in these adventures of body and mind or not, there is for every man and for every woman the adventure of living itself. Science cannot tell us with any assurance the origin of life or any more than the biological facts of death. Whence we come and whither we go are mysteries that have intrigued mankind for more centuries than pick and spade have yet revealed.

The Venerable Bede likened this life to the passage of a sparrow flying from the darkness outside, through a lighted hall and out into the darkness again. And in that little interval between darkness and darkness so many things, pleasant and unpleasant, happen to us, so much happiness and so much unhappiness, so much joy and so much suffering, so much health and so much sickness, so much of something new every minute, that we can rightly talk of the fullness of life and of the adventure of living, even though our circumstances be the most humble and our life the most uneventful.

To many people indeed the adventure of living is sufficient in itself. They find no time to contemplate the meaning of life too. "You have lost the savour of life," they will argue, "when you must stop to find a meaning of life. Perhaps it has no meaning." In a sense they are right. There is a strain of real pessimism in human nature. Much of the most beautiful literature of mankind has been devoted to a yearning for a golden age that has passed and for a lost paradise!

Doctrines of predestination too have played their part, and still play their part, in the history of mankind. Belief in luck—no more than a gambler's optimism at best—also has been and still is widely accepted.

Optimism, it is true, has played a noble part. Perhaps the belief in "progress" is as old as mankind itself. And surely progress means progress upwards, even if we cannot comprehend the ultimate goal. Every religion too implies a belief in some essential "goodness." Prophets and saviours of mankind have not been lacking, believers in the

complex will cause a man who suffers in his unconscious from a sense of oppression to dwell constantly on the subject of tyranny with great emotional emphasis. The same thing may happen in an even less rational way when the emotion attached to the subject is not allowed any escape from the unconscious. Every one knows how a tune may "run in one's head" and one cannot rid oneself of it however annoying it becomes. It is not only the lilt of the tune, but some association which has been lost which keeps it in mind. Fragments of the unconscious may come to the surface in the form of words or ideas which one is compelled to think; sometimes they are unpleasant, even disgusting, sometimes they seem merely silly, but in any case they take up mental energy which might have been used more profitably elsewhere and they annoy one by the persistence of their appearing.

We all know of the eccentrics who must carry out certain actions which become rituals for them and which they dare not break. Dr. Johnson, who had to touch every lamp post he passed, is a well-known example. As children, most of us went through the phase when we had to walk in the middle of every paving stone and had a vague feeling that some mischief would happen to us if we stepped by mistake on the join between the stones. A. A. Milne expresses this in his delightful poem, *Lines and Squares*:—

> "Whenever I walk in a London street,
> I'm ever so careful to watch my feet;
> And I keep in the squares,
> And the masses of bears,
> Who wait at the corner all ready to eat
> The sillies who tread on the lines of the street,
> Go back to their lairs,
> And I say to them, 'Bears,
> Just look how I'm walking in all of the squares!'"

The game is unimportant in itself, but like all these so-called "obsessive" acts, it is a symbolic act, a rite which you must carry out in order to ward off some subterranean "bear," and if you fail you feel threatened.

essential goodness of human nature and in the redeemability of mankind.

The average man and woman, however, has more often than not been happier when engaged just in living and not in meditation on possible meanings of life. But from the divine discontent of both pessimist and optimist has sprung for all mankind the wonderful range of human knowledge. Living itself has become a science! Few of us—fortunately indeed—are satisfied with our lives as they are. Eighty years ago, Browning could warn us of the dangers of " the unlit lamp and the ungirt loin." Today there is no reason why every man and every woman should not understand their own bodily and mental make-up and overcome the obstacles in the way of the greatest adventure of all—life. The study of the " meaning of life " should not interfere with the business of living—it should help us with the business of life by helping us to understand ourselves better and to understand the purpose of life and our purpose in life.

THE SIGNIFICANCE OF MAN IN THE UNIVERSE

There are, in fact, three senses in which the question " What is the meaning of life?" can be asked. Many of the greatest thinkers human kind has produced have been concerned to find a significance in the scheme of the universe, to explain the existence and purpose of life and in particular to elucidate man's place and purpose. Theirs is an objective study and the philosopher who makes it his concern does and must take into account the work of the scientists who supply him with the material which he endeavours to interpret.

THE SIGNIFICANCE OF THE UNIVERSE TO MAN

For the individual man and woman, on the other hand, the question demands a personal and subjective answer. For, no matter what the scientist and the philosopher may say about the immensity of the universe, and the comparative insignificance of man, the individual remains the centre of his own little universe. He may be aware of nothing else in the world but he will remain aware of himself. Indeed, he

WASHING AWAY GUILT

Later in life such acts may become stereotyped and there is much more emotional force behind them. The idea of cleanliness, for instance, may take such a firm hold on the mind that its pursuit amounts to an obsession. It is praiseworthy for a housewife to set herself a high standard of cleanliness, but if she makes her own life and the lives of her family miserable by constant cleaning and polishing and by worrying every time she imagines she sees a speck of dust, then cleanliness becomes a hard master, an end in itself and narrows her life. Excessive tidiness comes into the same category; as tidiness is one of the rarer virtues, it is usually welcomed and it certainly has social value, but it may be carried to such lengths that the orderly man or woman is unable to carry on any other activity if his or her surroundings are even slightly disordered, and in consequence he lacks tolerance and ease in living.

It is not so much a positive pleasure in cleanliness or tidiness which dominates such people, rather it is a constant avoidance of their opposites, with a feeling of anxiety—an irrational fear of an unknown danger—if they fail to carry out their rituals or keep up their standards. It is the fear of a certain quality with a strong emotional colouring which leads us to recognize the working of the unconscious. Behind the urgent necessity for cleanliness usually lies a feeling of guilt for unconscious ideas associated with dirt which the person is trying symbolically to expiate, " to wash away."

BESETTING FEARS AND THE UNCONSCIOUS

This use of symbols is a very common device of the unconscious. It is seen too in the minor fears with which so many of us are beset; we know that actually a spider or a mouse can do us no harm, but that does not prevent us from a shrinking and a fear quite out of proportion to the object. What has happened is that the creature, because of some quality which it possesses, the long, hairy legs of the spider or the secretive ways of the mouse, becomes associated with an emotional complex belonging to our early development which has long been repressed, and the feeling which

is only aware of anything else at all in so far as it affect himself. Had he no eyes to see, the sun might shine and the stars twinkle and he be blind to their glory. Had he no sense of smell, the sweetest flower that ever bloomed might be scentless. Had he no sense of touch, the mountains might crush him and he be unaware. Had he no taste, nectar and ambrosia would not tempt him to eat. Had he no heart, all the world might suffer and he be unaffected. Man is indeed the centre of the universe as far as he himself is concerned. He does not revolve round the sun or spin through space with the stars. Rather is he revolved around the sun and spun through space, he in himself the heart and core of the greatest mystery of all. The question of his significance in the scheme of things is of small concern compared with the significance of the scheme of things to himself, personally and individually. And not merely does he seek a significance in the scheme of things but a purpose also and a moral purpose at that. Unless it is good or tending to good he is without hope.

THE VALUE OF A GOAL IN LIFE

Finally, this question, " What is the meaning and purpose of life?" merges into the more practical question, " What is my purpose or aim in life?" The objective study of the significance or purpose of life in the scheme of things is of interest to comparatively few people. Every one, on the other hand, has his own private " philosophy of life," a sort of moral code by which he or she unconsciously, directs his everyday actions, even though it may be never expressed in words.

Every one should have an aim or goal in life, too. For it is only by having a definite aim or goal in life that any one can hope to get the utmost satisfaction out of living. Then only will the successes and failures in life be seen in their real proportion—and the successes by being consciously pursued will outweigh the failures. Thus only will the faculties of body and soul be fully exercised and a harvest be reaped in proportion to the worthiness and suitability of the sowing and the intensity of the cultivation.

properly belongs to it is transferred on to the harmless spider or mouse.

There are other fears more particular to individuals which are far more incapacitating than these small weaknesses which we have quoted: one man, for instance, may fear to be in an enclosed space and his fear is so great that he can hardly travel by train or attend a public meeting. Some cases of markedly poor appetite are due to the fact that food has come to symbolize danger from the unconscious. Such a statement may seem far-fetched, but to understand it one must remember how fantastic the ideas of children can be—everything that goes into the body or comes out of it may have an equal value for them and become confused in their minds, just as one object turns into another in dreams. Thus food and excretions and babies may be associated; the primitive ideas connected with excretion and babies come under a social ban and are repressed and in consequence the subject of food, which remains on the conscious level, carries over an emotional meaning from the unconscious and difficulty in eating is experienced.

The besetting fear may, however, be expressed in an attitude of mind rather than in a specific way; thus an exaggerated fear of hurting other people's feelings may be one way of hiding a repressed desire to harm some particular person, especially someone closely related, a desire which would cause great distress if it once became conscious. All these symptoms, unbidden thoughts, ritual acts, fears, necessary as they are to the individual, yet absorb mental energy which is thus withdrawn from more profitable tasks. They are irrelevant and inappropriate to one's adjustment to everyday, conscious life. They narrow down the sphere of one's activities and they may cause great distress of mind. If we can do anything to lessen the domination of the unconscious, it is important that we should do it.

SLEEPLESSNESS AND HEADACHES

The subject of physical health in relation to the unconscious is a very wide one and it would be impossible to deal adequately with it here. Since, however, we are all

HE QUESTIONS AND THE ANSWERS

There are then three questions asked and three questions answer: " What is the significance of life and of man in e scheme of things?" " What is the significance of the heme of things to me personally?—What does it all mean me personally? By what rules do I, should I, guide my vn life?" and " What is my aim or goal in life?"

It would be idle to pretend there is only one answer to any all of these questions. Idle because in different parts of e globe men and women obviously find different answers and live happily though they set their courses by different rs. There have been times when a certainty of belief and intolerance of everything else has led to crusades and to secution. Today, though no less sure of themselves, the eople of the world are more apt to regard the individual's ersonal answer as a personal answer and to respect a sincere lifference of outlook. We are today more concerned than ver to understand how another's attitude towards life is etermined and how his behaviour results from his attitude owards life. We are concerned, too, to understand our own ttitude towards life, to understand how our own conduct esults from it and to guide ourselves by a more certain nderstanding of ourselves. A more perfect understanding f ourselves will help us to understand others, too.

There are, broadly speaking, four sources from which we erive answers or material for answers. They are religion, cience, philosophy and psychology. All have a bearing on ie meaning of life and on the attitude towards life even of ie humblest person and the person farthest removed from ieir technicalities.

ELIGION ANSWERS THE QUESTIONS

The part played by religion in determining the idividual's attitude towards life must be obvious nmediately it is stated. Religion provides an answer and eligion demands faith. The greater the faith the more evout the believer! But even the unbeliever is influenced y the religious beliefs of his community. There have been atheists " or deniers of God, in England on occasion, who

of us familiar with the person who has had one treatment after another and who remains a chronic invalid vaguely suffering from "nerves," it will be interesting to touch on some of the mechanisms at work. Moreover, we may find that some of our own minor ailments to which we had thought to resign ourselves can be explained along the same lines.

We have already mentioned the symbolic meaning of loss of appetite, which results in lowered vitality and poor resistance to disease. Sleep is another function which is frequently disturbed. It is during sleep, when the higher controls are relaxed, that the unconscious can express itself more freely, though still in a distorted form and where the repressed complexes are very strong, they haunt the sleep, so that even on waking the dreamer feels exhausted. It may happen, too, that a person gets so much into the habit of keeping watchful vigilance over the unconscious, in short, of maintaining such rigid self-control, that the ability to relax is lost and a person finds the greatest difficulty in sleeping and lives under a constant sense of strain. Persistent headaches, too, may be the price paid for maintaining control over unwelcome emotions and restraining conflict.

FLIGHT INTO ILL HEALTH

Ill health or some physical disability may, however, act as a refuge against the power of the unconscious. The individual gives up the unequal struggle with the forces of his rejected impulses, he abandons the untenable position and successfully rids himself of unpleasant conflict by sacrificing his health. A woman, for example, who having reached middle life feels herself unfulfilled and a failure, cannot accept the position in its reality. She retires, therefore, into a world where activity is made impossible for her by ill health; her illness renders her interesting to herself and commands the sympathy and attention of those around her. She has no insight into her own condition and on a selfish plane she is happy.

In this case the strain was imposed by the life situation in which the woman found herself. In other instances there

have practised, believed in and quoted the Sermon on th
Mount in their everyday lives!

There are innumerable religions and sects in the world
It may be that the individual's religion is the religion of hi
upbringing or the result of his religious intuitions. "W
have immortal longings in us," and which is right and whic
is wrong each man and woman will say for himself i
accordance with his own beliefs. His idea of the meaning
life and his attitude towards life, however, will be largely
determined in so far as he is sincere.

No man can teach another but each man will and mu
know himself and his own beliefs. For religion tells th
believer the meaning and purpose of existence, and his plac
in the scheme of things. Religion lays down the broad
general lines of conduct by which he will live his everyda
life and in specific matters, like respect for the lives of oth
divorce, marriage, and intoxicating liquors, may lay do
specific rules. Moreover, religion tinges for the believer h
whole attitude towards birth, sex, and death, the mo
profound mysteries of all. Infringement of the religiou
code of the believer entails feelings of guilt. He only c
be happy who, having a religion, knows what it right
demands of him.

THE SCIENTIST OBSERVES FACTS

The inquisitive scientist, observing, measuring and classifying facts and deducing laws of nature, is not primarily concerned with the meaning of life. He does, however, look at the objective world about him and tries to discover all he can about it.

Sir James Jeans has put it as his conviction that "the ultimate realities of the universe are at present quite beyond the reach of science, and probably are for ever beyond the comprehension of the human mind." The details of science today are, in fact, beyond the comprehension of the untrained citizen of the world, but the main outlines of what has been accomplished have profoundly modified the outlook of every man and woman alive.

For many centuries, for instance, the scientists and

may be some particular episode which caused intolerable conflict: thus a soldier who had been under heavy firing might find his instinct of self-preservation in urgent conflict with his idea of duty, and the only solution which he found possible was to become unfit for service through, for example, an inability to walk. Naturally, these flights into illness are not undertaken with the consent of the will; if the strain becomes too great, the repression sets in automatically.

None of us has any right to condemn neurotic ill health as if it were the fault of the patient; there is the same tendency in many of us to transform our difficulties into terms of illness, thus shifting the responsibility for settling the conflict. It is only by understanding how it came about that we can lessen the possibility of making use of this line of retreat ourselves.

THE UNCONSCIOUS COLOURS THE PERSONALITY

So far we have practically confined ourselves to definite symptoms, to lapses and errors, to obsessions and fears and illness. We have had, however, a hint that the whole personality can be coloured by the power of the unconscious when we discussed the place of anger and indignation in the mental make-up. Here the repressed emotion reaches consciousness, though it is displaced on to a new object. We are now ready to study those personalities which are dominated by the strength of the controlling force which keeps the unwanted emotion in check, and we shall see the damage which the great expenditure of energy needed for this purpose wreaks on the personality.

Consider, for instance, the man with whom you have worked for several years and whom you feel that you do not know any better than when you first met him. He has sterling qualities and you have a suspicion that he would be interesting if he came out of his shell, but he repulses all advances not, you are sure, from wilful rudeness, but because he is self-conscious and finds social contacts almost impossibly difficult to make. If you saw into his mind, past the defences which he had built up for the sake of his own peace of mind,

therefore also, the humble citizen, thought that the sun and the stars revolved around the earth. He could *see* that the earth was the centre and hub of the universe. Copernicus, however, as a result of observation of all the facts, proved that the sun did not revolve around the earth at all but the earth around the sun. The truth and the apparent truth did not agree. The whole world was forced to readjust its ideas. The earth was not the centre of the universe. It no longer had the significance of the focal point of the universe. Perhaps even man had less significance than he thought. Galileo was persecuted for teaching the new theories of science—so unpalatable were they.

For centuries, too, the scientists were dominated by a mechanical conception of the universe. The universe to them was an immense mechanical model built on understandable mechanical principles. It was a very concrete material world obeying the laws of mechanics. As Lord Kelvin expressed it: he could understand nothing of which he could not build a working model.

Civilization, too, had a material background. The rather hard materialism of the nineteenth-century business man and manufacturer was at least not at variance with the scientist's conception of the world even if it was not actually conditioned by the scientist's view.

SCIENCE AND THE MODERN WORLD

The scientist today is unable to accept this mechanical interpretation of the universe. In a manner of speaking, the scientist today has destroyed the material basis of the universe. Or, to put it another way, science has analysed matter, finding first of all molecules which they thought to be the final subdivision of matter. The molecules were then broken down into atoms and there were found to be some hundred different elements in the material world.

This again, however, proved not to be the ultimate analysis of the material of matter. The scientist has since found that though matter is composed of myriads of these atoms in a very loose sort of relationship with each other, the atoms themselves are not solid. Each is composed of a

you would probably find that his early upbringing had implanted in him a deep sense of his own inadequacy, that his vital power of standing up to the world had been repressed and that he felt a constant need to justify himself.

THE SIGNIFICANCE OF EXTREME DEPENDENCE

A woman looking round her friends will probably find among them one who irritates her by her extreme dependence. If the friend were allowed, she would absorb all your time and affection, she is jealous of your other interests and friends, she seems unable to be happy in her own company and she cloys you with her attentions and services. We are right if we say that such a woman, affectionate and kind hearted as she may be, is immature, and the reason for her immaturity carries us back to her early emotional development. We should probably not be far from the mark if we guessed that her childish feelings towards her mother had been arrested through repression; instead of progressing normally from a close bond with her mother to a wider circle of friends and finally choosing a partner for marriage, she still unconsciously seeks a mother and remains a child.

LACK OF INITIATIVE AND OF CONCENTRATION

There are others who complain of their own lack of initiative; they know that they have as much as or more ability than others who have gone further than they, but nevertheless they remain tied to the same subordinate job; they never travel or show enterprise in any sphere of their life. They only feel safe if they stay in their accustomed routine, dull as they themselves find it.

There is a certain mental laziness in most of us, what we may call the backward drag of habit, which hinders us from new adventures in living, but besides this our energy may be used up internally in fighting back conflict so that there is nothing to spare for new enterprise. A man, for instance, who suffered from repressive influences in his early life may have been roused to such antagonism that his anger became intolerable and had to be repressed. His feelings, however,

minute solar system, having a nucleus at its centre and, whirling round the nucleus, one or more electrons. The nucleus itself was defined to be a particle of positive electricity.

The structure of matter itself seems to have disappeared. The structure of the universe, too, the scientists have found, cannot be adequately explained in terms of Euclidean three-dimensional geometry which we learn at school. They have invented a four-dimensional geometry which we cannot understand in any mechanical sort of way. They talk today of a universe which is a curved time-space continuum. These conceptions of Einstein and his interpreters are quite beyond the untrained mathematician. They do affect the man in the street, however, in so far as he realizes that the hard, concrete world of his objective experience is in reality nothing like what it looks.

THIS EXPANDING UNIVERSE

Other scientists, again, talk in terms of an expanding universe. One of the points at which scientists tended to conflict with many religions was on the question of a special creation in which man had a special significance. The difficulty of the scientists was that, according to their experience, life always and only originated from life. They could find no trace anywhere in the universe of life arising from non-living matter. This made it difficult for them to believe that life ever could have arisen from non-living matter.

The expanding universe, as now understood, has been compared to a gigantic soap bubble, the sides of which are continually expanding and, so to speak, rushing away from each other. It is true that the various stellar systems in the universe are rushing away from each other at an incredible rate. This, as the scientists realize, implies that at one time the parts of the universe must have been very much closer together than they are today; in fact, that the universe must have started at some point in time and space which they can almost name. They cannot, however, explain why the universe started or how it started. The idea of a special

smouldered on and, in order to keep them in check and to maintain his role as a quiet, law-abiding person, he was forced to use up all his reserve energy.

Related to this condition is the feeling of constant tiredness and the lack of concentration from which so many people suffer. Granted that the conditions of modern life, its noise, hurry and uncertainty, make for weariness and render it difficult to settle down to concentrated activity, yet still much of the uneasiness and fatigue lies in our own minds. We are unable to cope with the difficult conditions of our life because we are ourselves conflicted; we have so much trouble in keeping our own house in order that the demands of the outside world on us, demands which constantly increase in complexity, become an impossible burden. In view of the great need for alert thinking and calm minds today, it becomes a social duty as well as a personal economy to try to rid ourselves of the conflicts which lessen our efficiency.

DIFFICULTY IN MAKING DECISIONS

There are others who experience the greatest difficulty in making decisions. Whenever a situation arises which demands a definite line of action, their mental vision becomes blurred, they consider the matter from every angle and none seems satisfactory. It is as if for such people the world was full of possible danger which is waiting to spring on them if they are unwary. They have no trust in their own capacity to deal with a variety of circumstances.

The explanation for such hesitation is again to be found in unconscious fears; to people who are at war with themselves, life undoubtedly is dangerous. They are not able to accept life simply with a feeling that even if a false step is taken they will not be overwhelmed, but will have the resilience and vitality to deal with it. Because of the immature forces in their emotional life, they remain self-centred, on the defence against the rest of the world, instead of finding true freedom as part of the whole.

Even without the stimulus of a decision to be taken, there are some who suffer from an impending sense of disaster.

reation is, in fact, at this point not in conflict with the views f science any longer.

CIENCE AND THE ORDINARY MAN

The man in the street is profoundly affected by all this. He may be completely ignorant of the work of the scientist but his outlook on life is profoundly modified accordingly as he emphasis is placed on material things or on spiritual. When the emphasis is placed on the material aspect of the universe it becomes difficult to find a place for that unmeasurable thing, the human soul. Now that the scientist has, in a sense, destroyed matter, the tendency is to regard mind and matter as complementary, as two expressions of the ame thing. Matter now takes on the nature of mind. Man nd his intelligence regain their pride of place. That mmeasurable thing, the human soul, again enters into the picture. The spiritual side of man's nature is important. Though the untrained layman is unaware of the echnicalities of science, he will put less emphasis on material success as a desirable thing in itself. Personal happiness, the development of his personality and the full exercise of his spiritual as well as his corporal faculties will be his goal in life.

One special branch of science has helped us in a still more practical sense. That is medical science which, by telling us more and more about our bodies and their proper functioning and the cure of bodily ailments, has given us ll the knowledge for building and maintaining that physical good health which is so essential to our happiness nd the achievement of our goal and purpose in life.

THE INTERPRETATION OF SCIENCE

It would be true to say that Einstein has been trying, objectively, from within, to tell us what the universe we live n is really like. He found that he could only describe it in erms of mathematics. Even if the ordinary man or woman ould understand the mathematics necessary, still this nathematical view of the universe would not represent the whole picture for them.

Photo: Chaloner Woods

WORRY! WORRY!

Men and women of character and intelligence are far less disturbed by vague fears and anxieties than those who have not a reasonable sense of proportion. For these every morrow is clouded with dread.

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Now the range of interest of science is so wide that few scientists have a profound knowledge of more than one branch of science. The discoveries of the scientists in individual branches of science have profoundly influenced even the man in the street. Though the evidence, for instance, for the descent of man from a common ancestor with the anthropoid apes has not yet been found, Darwin's theory of evolution by natural selection is now generally accepted. The ordinary man and woman recognize their distant kinship not only with the other branches of mankind but also with the whole animal world.

Yet the ultimate nature of life and of reality are not explained by these individual discoveries. It is the work of the philosophers to gather up for us all the detailed information and to interpret it for us. They have to have all the factual information of the scientists at their command. For, if their theories of the meaning of life conflict with scientific fact, they have to be correspondingly modified.

THE PHILOSOPHER LOSES TOUCH

To a great extent the ordinary man and woman is not very interested in the theories of the philosophers. He is more concerned with the business of living. The objective facts of the scientist are of much greater interest than any theories. The coach maker who lost his custom because a scientist found out how to harness the power of steam and make it drive a train; the coal miner who finds that the invention of the petrol engine has decreased the demand for coal are concerned with and about scientific fact and discovery and invention. They would never be interested if a hundred Leibnizes formed a hundred thousand new theories of monads to explain the nature of reality. The monads do not either help or hinder him in the business of living and they are difficult to understand in any case even if he ever hears of them.

MAN AND HIS "IDEALS"

The philosopher is inclined to lose touch with the ordinary man and woman. Yet there have been philosophies

SUBLIMATION

Photo: Dr. Max Thorek

There are instincts in us which must not be suppressed. If they cannot find natural outlet they should be sublimated. The instinct to protect and serve may well find outlet in surgery, medicine and nursing.

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which have survived the centuries and influenced every one. The philosophy of Plato has even added a word to the English language. Plato, teaching in his school called the "Academy," at Athens in the year 387 B.C., endeavoured to find a larger and better reality than that which science could offer. He believed that for every objective reality there was an ideal reality also—and " idea " he called it. Hence our word "idealism," and whatever each of us may exactly understand when we use the word it remains tinged for ever with its historical association. When we talk of " having an ideal " we may not be thinking of the perfect " idea " of something in the Platonic sense, yet surely we imply that there is some objective reality in life which we consider a gross representation which could be perfected—that if the perfect " idea " does not actually exist it is at least worthy of pursuit and possibly attainable. Even the idea of " Platonic love " is coloured with this idealism. For surely the conception of " Platonic love " is nothing more than the " idea " of love purged of carnal and material associations.

ARISTOTLE, THE PRACTICAL PHILOSOPHER

Aristotle has been described as " the master of those who know." He followed the scientific method. He believed in close observation of phenomena, whether of matter or of mind. He aimed at the discovery of pure truth and believed that his inquiry into practical affairs led to right action.

Aristotle believed that " the good is that at which all things aim. All men aim at happiness—happiness is the good of man." That happiness, which he believed to consist of a sense of balance and of well-being, could be reached along a certain path—along the path of the " mean." This " mean " was, according to Aristotle, the midway course in thought and action which betokens a careful consideration of all the factors involved and of all the possible courses, followed by a sound judgment.

MODERATION IN ALL THINGS

So moderation in all things becomes the proper course of action. Extremes are to be avoided. Thus temperance

They are afraid to be happy, in case their freedom from care should call down revenge on them. The same idea lies behind the habit of "touching wood," though among the people we are describing it is carried to a further degree and is charged with infinitely greater emotional tension. They could put no name to the danger they fear, for it is, in fact, unconscious. The real danger which threatens such sufferers is a fear of the release of their repressions, which they can only maintain by constant vigilance.

CONTROLLING THE POWER OF THE UNCONSCIOUS

We have talked at length about the force of the irrational in mental life, about conflict, its causes and its imperfect solution in repression and the consequent formation of symptoms, affecting the personality in particular or general ways. There now remains the important consideration of what we can do personally towards freeing ourselves from the power of the unconscious. Two lines of approach offer themselves, the first we may call treatment from above, the second from below.

We have seen how the external conditions of life will often make for intolerable conflict, causing the individual to feel unfulfilled and inadequate. If we can achieve a positive success in the world of reality, then we become better able to look outwards and deal with new problems instead of constantly turning inwards and consuming our energies with our own problems. A congenial marriage probably gives the greatest amount of support against internal conflict; it provides a feeling of social security, it offers human companionship against the sense of isolation which is the besetting trouble of neurotic difficulty and in its sexual content it gives real reassurance against the fantastic sexual longings and dreads of the unconscious.

You must guard against the facile error, however, that marriage is all that is needed to end the neurotic trouble of every unmarried person. Marriage is never an end, it is always a beginning and it needs for its success fine adjustments and a degree of maturity of which the conflicted individual may be incapable. It may, moreover, itself prove

is the midway path between drunkenness and abstinence. The extremes of drunkenness and abstinence Aristotle considered to be equally bad. Thrift is the midway path between miserliness and extravagance. The midway path is the good path to follow.

Aristotle was, in fact, more of a realist than Plato. He may have given us no new word but he had a great direct effect on mankind in his own lifetime. One of his disappointments must have been to see the Macedonian Emperor, Alexander the Great, whose education he had been appointed to supervise, die of a fever caught as a result of a surfeit of wine at the early age of thirty-three. Alexander was a great administrator and statesman as well as a conqueror and must have been tremendously influenced by the teachings of Aristotle. Had he paid more heed to Aristotle's doctrine of moderation in all things (a doctrine, incidentally, which is reflected in St. Paul's Epistles) he would have lived longer and probably more happily.

Aristotle's influence on subsequent European thought has been incalculable. In fact it might be no exaggeration to say that the ordinary man and woman is still guided by the principle of moderation. Probably the real reason why the prohibitionist in Europe and the U.S.A. wishes to see the consumption of alcohol abolished is that, when the sale has been unrestricted, great harm and ill has resulted to many people from excess. His objection is not to moderation but to excess. Probably also that is the reason why the prohibition movement has been a failure in England and America whereas restrictive legislation on excess and taxation have been a success.

PHILOSOPHY THAT MOVES MOUNTAINS

When the philosophers have been speculating about the meaning of life and the nature of reality, their influence on the ordinary man and woman has, for the most part, been small, usually indirect, and often having effect only after decades have passed. Their learned systems have not influenced us so much as individual pregnant phrases. Matthew Arnold held that what the philosopher really does

an additional source of strain instead of lessening already existing tension. But given favourable conditions, that the power of the unconscious is not too strong and that the two partners are temperamentally suited, then it remains true that marriage will deepen the maturity of both husband and wife.

HAPPINESS AND SUCCESS AS A CURE

A feeling of inferiority and unsureness is a common mark of the presence of unconscious conflict. It may, as we have seen, actually hinder a man from achieving the success to which his intellectual and technical ability entitles him. On the other hand he may, in spite of internal strife, keep his working powers unimpaired and reach a measure of success which brings him recognition and authority. The habit of authority which his position brings helps gradually to soften the gnawing sense of insecurity coming from the unconscious; he can test reality against fantasy and finds that he is adequate. We must remember that although the unconscious does not listen to reason and is out of touch with the criteria of reality, yet there is a constant urge to health and normality in the mind as well as the body, so that happiness and success in the real world give a powerful fillip to the forces of reason.

THE DUTY OF PARENTS AND OF SOCIETY

These are personal factors, but there are also social considerations to be taken into account in the fight against mental conflict. We saw how again and again it was the lack of understanding and of love which a child encountered from the adults around him which roused hostile feelings too strong to be borne and which had to be repressed, thus crippling the growing personality. There is, therefore, an added responsibility for parents and teachers to understand the children in their charge and to give them the most secure background of which they are capable.

Education in its widest sense is probably the most important factor in preventing later maladjustment to life, but necessary reforms cover the whole sphere of social

human thought is to throw into circulation a certain number of new and striking ideas and expressions, and to stimulate with them the thought and imagination of his century and the after-times.

Jean-Jacques Rousseau, for instance, the author of *Emile*, a book which did much to promote modern theories of education and the upbringing of children, threw out the phrase: "Man was born free, but is everywhere in chains." Such a statement is not, possibly never was, universally true, but it stimulated the imagination of his generation. The direct result of his ideas crystallized into such a usefully quotable slogan (for the seed fell on fertile soil) was the French Revolution, which attempted to free men from their chains. The motto of the Revolution, *Liberté, Egalité, Fraternité*, stands to this day as a perpetual reminder to mankind of the effects of the stimulus and as a perpetual stimulus to mankind.

The French Revolution in its turn profoundly influenced other countries, including the United States of America. One issue on which the American Civil War was fought was the question of abolition of slavery. Abraham Lincoln was not a formal philosopher but his enunciation of Democracy as "government of the people, by the people, for the people," made at Gettysburg in 1864, has rung round the world ever since.

"THE GREATEST HAPPINESS OF THE GREATEST NUMBER"

Jeremy Bentham, an English writer of the eighteenth century, was the father of utilitarianism. He formulated the theory of "the greatest happiness of the greatest number" as the ideal we should aim at. The theory caught the imagination of his generation and much subsequent reform was based on it. It attacked, though it did not destroy, the very roots of class privilege in the State. Even today it has a wider acceptance and a higher significance than some of its critics will allow it.

But it will be noticed that the power of these condensed thoughts and their influence on us all is not in the

organization. One of the most common reasons for repression is an insoluble discrepancy between personal desire and social usage. It is true that the individual cannot satisfy his desires without reference to the community in which he lives, but at the same time society often hampers useful expression. There is too much of prejudice, of stultifying tradition and of rigid custom, unrevised by clear reason and intolerant of change, in the slow-moving life of society. By keeping our minds open to ordered reform and progress, we can do much to liberate the development of the individual both from atrophy and from conflict.

The economic organization of society, too, imposes a harsh strain on individuals and on classes; if the burden of insecurity and grinding monotony could be lifted we should not, as some idealists dream, immediately banish all conflict, but we should make the conditions of life infinitely more favourable to the growth of well adjusted personalities.

THE NEED FOR SOCIAL AND ECONOMIC REFORM

It lies within the power of all of us to work towards an improvement in the external conditions of life, an adjustment of the environment which we have called treatment from above. As parents and educators, we must remember our responsibility towards the character development of children, who need security and love if they are to avoid the burden of intolerable conflict. As citizens, we need to work for social and economic reform in order to secure the greatest possible amount of freedom for the development of personality, remembering, however, that true social freedom only exists in an ordered society.

This is our contribution towards the future, but we have also a social duty towards our contemporaries. When we meet with maladjustments in others, whether it is in the form of fears or neurotic ill health or whether it shows itself in character defects such as insecurity or quickness of temper, we should react to it now with fuller understanding, realizing that the maladjusted person is not simply a weakling or a cause for annoyance, but that he needs our tolerance and, whenever it can be given, our help.

information they convey but in the emotional response tl
arouse. They do not tell us a great deal about life but tl
indicate the direction in which its meaning may be fou

PSYCHOLOGY, THE NEW GUIDE TO LIFE

From one other source we can derive help in our sear
for a meaning and a goal in life. Religion gives us :
authoritative, inspired answer to our questions. Scien
analyses the objective world we live in. Philosophy sums u
the facts discovered by science, unifies their diversit
interprets them for us and clarifies the issues. Psycholo
tells us about ourselves and, by telling us about ourselves ai
our own natures, acts as a guide to life.

The psychologists, even more than the philosophers, f
centuries lost touch with the world about them. They we
concerned with the question whether man had a soul ai
the relations between soul and body. It was not until t
nineteenth century that they realized that human behavio
and the human mind were things which could be studi
objectively and in a scientific manner.

Their discoveries since then have alone caused
revolution in the modern world. Their studies ai
researches are, of course, very far from complete. They ha
helped in many specific ways but, broadly speaking, we c
classify them under two headings. They have studied a
found out a lot about human behaviour, the sources
behaviour, how the character, personality and intelligen
grow up and what the adult character has in it. They ha
also told us a lot about the effect of body and mind on ea
other, the effect of body on mind and character and t
control of the mind over the body.

ILLS THE FLESH IS NOT HEIR TO

The general result of the work of the psychologists, eve
though far from complete, is that we not only understan
ourselves better, but other people also. We know, fo
instance, that the sources of our behaviour lie not only
our conscious minds but in our unconscious also. B

For the psychologists can tell us that our characte

RID YOURSELF OF COMPLACENCY

There remains the personal aspect of the question, which we may call treatment from below. If we feel that we are distressed and hampered in our efficiency by symptoms which we now realize spring from the unconscious, then we shall be wise to seek the help of a psychiatrist, who has learned through his training a specialized technique for breaking down the resistance against knowledge of unconscious material and for establishing contact with it. Once such material is relieved in the presence of an understanding person and in the light of adult experience, it loses its terrors and can be incorporated into the personality.

For the majority of us, however, the question is not one of seeking medical treatment, but rather of increasing our self-knowledge. The first requirement is to rid ourselves of complacency and to acquire the discipline of humility which is necessary before we can even admit the power of the unconscious in ourselves. This does not mean that we ought to regard ourselves in fear and trembling. On the contrary, we shall gain tremendously in confidence and poise if we can learn to submit ourselves to the forces of life, however alien to our ideals some of its streams may seem.

We have our roots in the dark earth and we must acknowledge those roots unless we are to perish. If we can teach ourselves not to be afraid of the existence of the unconscious, we have already done much to weaken its power. In our attitude towards life we need to be like good swimmers, who know that the water has depths which could destroy them, so instead of battling against it they give themselves up to it and allow it to carry them along.

THE MIND WILL NOT BE DIVIDED AGAINST ITSELF

It is of the greatest importance to the life of the individual and of society that the unconscious should not be our master. When the mind is divided against itself, our mental powers are crippled by uncertainty and fear, and energy is withdrawn from the real business of life. Under the influence of the unconscious, we think in terms of fantasy instead of reality, imagining our wishes have come true while practical

formed and fixed in early childhood—the child is father of the man—and for the rest of our lives our behaviour is conditioned by the influences then operating. Though we are completely unconscious of it, we have in us a storehouse of unconscious memories. And this unconscious mind is continually influencing us in ways of which we are completely unaware.

Many of these influences of early childhood are not harmful to us or detrimental. Normally they are not and should not be. When the defect of character caused by the environment or influences of childhood are detrimental to our enjoyment of life or our prospects of success, the medical psychologist can often help us to overcome it. They have not all got the same technique in curing—there are different schools of thought among them. But they can, and do, help.

OURSELVES AND OUR PERSONAL HISTORY

Even when the defects of character are not detrimental to us the psychologist can still help us to understand ourselves. Johnson, for instance, was a reasonably successful middle-aged employee in business in the City of London. He lived in a garden suburb and went home in the evening with a monotony that suggested he was in a rut. He had stayed with the same firm ever since he left school and had refused chances to secure further promotion by making a change in his job. He was, in fact, of an essentially conservative nature, disliking change. His conservatism showed itself not merely in his politics but in his whole outlook on life.

In Johnson's case this did not matter very much. He might have got further in the business world had he been more adaptable to change. Still he had done reasonably well. There was certainly nothing in him that demanded the care of a psychologist. Yet one day when he was chatting to a medical psychologist who lived nearby, he discovered the connexion between a lot of things about himself. He had been the elder of two children in the family. The psychologist was able to assure him, after some conversation, that when the second child arrived he received a little less

effort is neglected. Personal aggression which we had sought to repress seeks an outlet in a more diffused and dangerous way, even trying to pass itself off under the respectable flag of patriotism.

This consideration, unpalatable as it is, should cause us all to pause. In the last resort war is made possible by the stores of aggression in the unconscious minds of individuals. We may try to ward off this knowledge by saying that war has always been necessary to humanity and can never be eradicated. But in fact, the aggressive spirit which responds to rumours of war and which, in spite of all our shrinking from the death and ruin which we know that war would bring, yet can welcome it, is a shadow thrown out by our own buried hatreds.

We cannot alter the course of high diplomacy, but we can work for peace by striving to put our own house in order. Through fearless self-knowledge we shall gain a richer, more unified personality and a deeper capacity for happiness. In our social relations we shall learn a constructive tolerance and can offer the contribution of our liberated powers towards building up a freer society.

attention from his parents than before. He disliked th change and in his particular case the dislike of chang became deeply rooted in his unconscious mind. He becam a life-long conservative.

Of course a conservative outlook on life is not always du to this. There are other influences that can just as easi create the same outlook in a young child. It happened t be so in Johnson's case. He was interested and helped whe he understood himself better.

THE CRIME AND THE PUNISHMENT

Sometimes, however, one of these early influences w have detrimental effect in later life. A shock in ear childhood may result in morbid fear in later life. Mu crime, too, has been traced not to conscious ill intention b to a defect of character created by circumstances and even in early life.

The immediate result of recognition of this fact amelioration of the penal code. A particular example this is the fairly common case of the person who has incurable impulse to collect things, in no matter what wa Often the things so collected are of no value or are not real wanted. Frequently the sufferer is a person of oth wise unimpeachable character, of gentle birth and reasonably comfortable circumstances. Not many years a it would have been called criminal theft. Little more th a hundred years ago such a person would have been hang or transported for life. Today we regard it as the outcon of a defect of personality requiring treatment rather th punishment.

It is indeed an undeniable fact that the amelioration the penal code which takes place today is the result not humanitarianism but of the establishment of scientificall proven knowledge about the nature of behaviour. We a not quite so anxious to make "the punishment fit th crime" when the criminal is really suffering from a curab mental illness! It is today far from being beyond th bounds of imagination that we may end up as Samuel Butl imagined in *Erewhon*, by sending our criminals to hospit

CHAPTER XI

DETERMINING THE ENVIRONMENT

We are all, in a sense, the product of two factors—our inheritance and our environment. Our inheritance includes all our inherited abilities, character traits, tendencies, strengths and weaknesses. Our environment comprises all the circumstances, both material and personal, which surround us from the cradle to the grave and which do so much to mould us, draw us, batter us, into the noble or ignoble things we are today.

In one sense, of course, we are a part of our environment and one with it. In our turn we influence our environment. The extent of our influence and the nature of our influence on our environment depend on ourselves alone and on our inherited abilities, strengths and weaknesses of character. We are, however, only a small part of our environment and the influence of the environment on us is profound.

THE MAN WHO WAS MADE BY HIS ENVIRONMENT

Before analysing the circumstances which form a part of the background of all our lives, let us look at three examples of the effect of the background on the character and happiness of the individual.

Three boys were born on the same day in the same town in England. They were all jolly little fellows, happy, healthy and born into a very similar inheritance of abilities and environment. In each case the parents were of the middle-class artisan type, sober, honest, intelligent and hard-working. The mothers were affectionate, clean, tidy and house proud.

Of these three boys, one lost his mother at the time of his birth. Both the parents of another were killed in a railway smash when he was about two or three years old. The third was brought up by his own parents. Though the three had roughly the same start in life, the environment to which they were subjected changed.

Let us take, first of all, the boy who was " made a man of "

our sick people to prison! For it is quite easily possible there are more people who through carelessness are onally responsible for their illness than there are inals personally responsible for their crime.

T IS NORMAL BEHAVIOUR?

ormal behaviour can only be understood in the light of owledge of the normal instincts and emotions of the y, healthy adult reared in a normal, healthy way. We be born with innate qualities but there is more in the n character that is "acquired" than people ever ed. It is now necessary for the adult to understand his character and how it is made up. In Chapter III of this , the also explained how childhood and adolescence, with of growth, form the personal historical ground of the adult; in Chapter V, the way a child ld be brought up if difficulties are to be avoided in later These are the findings of the psychologists. This is of what psychologists have done to help us in the ness of living our lives.

sychologists have, however, found it difficult to say tly what is normal in character and behaviour except to n the most general terms that it is a state of balance and of tension. Most of us suffer from some or other minor t of character. Fortunately it does not matter very h, and, though the psychologist may tell us it is fixed in y childhood, it does not seriously hinder us in the course fe. It can also be overcome.

PPINESS AND SAFETY AT WORK

he psychologists have indeed brought us a message of . If happiness and well-being are the end of life—and y they must be at least included in our goal even if are not the goal itself—then the psychologists can help They can help us by helping us to understand elves. They can help us recognize defects in our own acters. They can tell us whether the defect matters or —and most of them are minor defects and do not matter much. They can help us to overcome the defects. In

by his environment. John was the lad of whom both parents were killed in the railway accident. There were no close relatives and he was put into an orphanage. At fourteen he was put into the Navy and became a fine, healthy, upstanding man. The discipline had moulded his character and personality. He was respectful but manly, independent, orderly, self-reliant and, in his own particular way, happy.

THE BOY WHO WAS BROKEN BY HIS ENVIRONMENT

Now let us look at the case of Ernest, the boy whose mother died when he was born. From the outset his father hated him and had as little as possible to do with him. A housekeeper was brought in to look after him and the house. The father was embittered by the loss of his wife, took to drink and in the end lost his job. All his life Ernest got no affection and no care. When his father got new employment it was lower down the scale. In the end he was no more than a casual labourer.

There was never any refining influence in Ernest's life. They moved to a tenement house in a slum area. He fell into bad, coarse company. Eventually he took to crime with his companions. He had and has no moral stamina, no training, no ability. He was in a very true sense broken by his environment. Had he been brought up like John he might have grown up like John, too.

THE BOY WHO WAS ALLOWED TO DEVELOP

Ralph, the third boy, had a totally different environment still in his youth. He was brought up by his own parents in a happy home, his own home. His parents were happily married. They had natural affection for him.

He was brought up in an atmosphere that was free from restraint and free from obvious discipline. His problems were sympathetically understood. When he needed help it was there for him. He learned, on the other hand, to face life for himself. He was, in a manner of speaking, set in an environment but the environment did not directly make or break him. Unobtrusively it allowed his character and personality to develop on their own in an atmosphere of love.

fact, they can and have paved the way for us in every s
of activity.

They can tell us what occupation is suitable for y
what work we shall do most successfully. They ca
work vocational guidance. If the work we have to d
a monotonous or repetitive character they can help
reduce the fatigue of it. By reducing fatigue they are
a valuable aid in preventing accidents in dang
occupations demanding carefulness. For instance, the
proved that if girls have to select and pack chocolate
will do the work most efficiently if the chocolat
arranged around them in a pattern and the selection is
to music. The work is then done better and the fatig
the boredom is reduced. This type is cal
psychology. It also investigates the length of time
speed of work and concentration can be usefully maint
It helps both employee and employer. The employe
better work. The employee is happier because the condi
of work are consequently adapted to his capacity, his r
and his efficient ease!

CURING DEFECTS OF PERSONALITY

We all have defects of personality and of character.
rather, let us say, any man or woman is perfect who h
defects. If and when they have no seriously detrim
effect on us—and that as we have already said is usual
case—the psychologist may explain them to us. He wi
us they can be overcome and indicate how.

The first step in overcoming such a handicap in
whether serious or not, is to recognize that it exists and
it has been caused. Often there is no further difficulty.
process is called psycho-analysis or the analysis of the
By revealing the sources of our difficulties it paves the
for their remedy and often enough actually remedies t

For instance, Jane Elliot, who was an exceptic
beautiful girl, was greatly handicapped by shyness. In
company of other people—and particularly people o
other sex—she stammered and stuttered and became si
She became more and more unhappy. She wanted comp

So Ralph grew up to be what he is—an intelligent, happy, successful, professional man, beloved of others and full of kindness and gentleness himself.

All three of these boys might have grown up the same way had they all been set in the same sort of environment. You may say it was bad luck that they were not. It is true it was not the fault of John or of Ernest that their parents died. Whether there is any blame attaching to them at all we need not consider at the moment. Certainly there was no direct or indirect blame for the one stroke of fate that changed their lives. For the moment, what we are concerned with is the fact that their environment *did* affect them. In the one case the environment was merely a setting for the jewel of personality. In the other two cases the environment was definitely changing the character and personality—in John's case to make them something conformable to the uses and customs of disciplined society, in Ernest's case to break them and to make of him a moral and social outcast.

WHAT IS THE ENVIRONMENT COMPOSED OF?

This environment which so profoundly affects the lives of all of us must be regarded from two points of view. From one point of view it is composed of two factors—the material factor and the other people whom we meet in daily contact. From the other point of view it is composed of two factors also—our home life and whatever life we may lead outside the home.

The two points of view are equally valid and equally valuable points from which to study our own personal environment. To a certain extent they overlap, but taken together they give us a comprehensive view of all the factors outside of ourselves and of our inherited characteristics which mould us into shape or which allow us to develop naturally into all we might be.

THESE EARTHLY TRAPPINGS!

Let us examine, first of all, the material surroundings we live in. It has been the purpose of all our discussions so far to show you how far you are, or should be, the master of

friendship. She wanted to be married. But her shyness lt an insuperable barrier between her and other people. ended by avoiding the very people she so much wanted now and to share pleasures and sorrows with.

ERIORITY COMPLEXES AND INNER CONFLICTS

Her story had a happy ending however. The psychologist able to reveal that she suffered from an "inferiority plex" and an inner unconscious emotional conflict. had been brought up wrongly and without understand- As a child she had been comparatively plain and had brought up with children older and more advanced herself. She had never been up to their standard and had always teased her unmercifully. She had grown with a fixed unconscious belief that every one else was erer than herself, and her mature beauty was no solution these feelings of inferiority. Her early upbringing had resulted in unconscious feelings of fear and guilt in tion to sex. There was an inner conflict in her of which was unaware, and which manifested itself as shyness.

ere is an example—fortunately not too common an nple—from everyday life. The psychologist was able eveal *what* was wrong with Jane Elliot and *why* it was ng. When we know what is wrong and why it is wrong battle is half won. And it was won in Jane Elliot's case.

ake another case which recently appeared in the spapers. A young girl of seventeen had attempted to mit suicide—she was just rescued from drowning. In te to her mother she said the world was against her, she ld not stand it any longer. She was going to hell where belonged.

he girl's name is of no importance. The outcome is, ever. She told the court when she was on trial for npted suicide that she could not get on with her sisters. medical report revealed that she was in need of hological treatment. The psychologist can and will help . For a time she has lost her aim and purpose in life. e has, for her, for a short troubled period, no meaning. e psychologist can and will give her back her hope and

your own soul, the captain of your fate. We have insisted that you, that we all, have minds and souls, and that there is no obstacle in the way of the great adventure that cannot be overcome. How far, then, does our material environment determine us?

The proof would, of course, be in the numberless examples that surround every one of us. Mental and physical health are so involved with each other that only a medical psychologist can distinguish the real sources of ill health. Physical ill health, at least, we know to be due more to bad conditions than to heredity. There are, for instance, few, if any, *inherited* diseases. It is possible to inherit a tendency towards consumption but not to inherit consumption itself. Consumption itself is the product of environment—whether that environment be bad food, or bad housing, or bad lighting.

The real proof of the effect of our material environment on us is indeed a statement of what that environment comprises. It comprises our food, our housing, our water supply, our drainage, our working conditions, our access to sunshine, fresh air and natural beauty. On these factors, more than on anything else, does our physical health depend. It may be—it certainly is—possible for us to overcome physical defects and to lead a full and useful life in spite of them. But there is no getting away from the fact that if we allow our material environment to stand in the way of perfect physical health and enjoyment, we are setting unnecessary obstacles in the way of the development and display of our personalities. How much ill health—sickness, colds, disease, even premature death—is due to bad food, bad housing, bad water, bad drainage, lack of sunshine and lack of fresh air, it must surely be unnecessary to state in detail.

We must not forget also the extent to which our material surroundings can colour our whole outlook on life. It should be unnecessary to say that ugly surroundings can create a dull, depressed and unhealthy outlook. How many holidays at the seaside have been spoiled by drab lodgings! Nor should we forget that unfenced machinery that may sever a limb at a blow, and the coal mine where safety

her meaning. He will reveal and treat the inner conflicts which are the sources of her trouble but of which she herself is probably unaware.

SEX AND INNER CONFLICTS

Mention of sex and inner conflicts brings us to another important aspect of the business of living. For sex enters into our lives from the very beginning and plays a tremendous part from beginning to end. Some people claim that Freud has put too much emphasis on the sexual side of our lives. They overlook the fact that when Freud talks of apparently ordinary actions as sexual and apparently ordinary thoughts and speech as having a sexual significance he is using the word sexual in a very extended sense. They overlook, too, Freud's claim and his evidence that the [illegible] of man's sexual activities is not susceptible of [illegible] delimitation. We say that marital relations are a sexual [illegible] —that that is sex. But Freud has shown that there are many other human actions from the suckling of a baby onwards that merge into sex and give human satisfaction of the same quality as the full act of sex and that no strict delimitation of sex is possible. Sex almost means life and life sex. The man or woman who fights shy of the definition or of the evidence is probably himself or herself concealing an unconscious sense of guilt about sex.

THE UNCONSCIOUS IN EVERYDAY LIFE

The proof of the importance of sex in our everyday life Freud has found in our dreams and in our slips of tongue, thought and action. He has found beneath our conscious minds, wells of unconsciousness, and the springs of sexual life right at the bottom. By examination of this unconscious world which guides and determines our everyday thoughts and actions, in the light of our everyday slips and of our dreams, and by close observation of children, Freud has proved that there are periods of sexual activity in very early childhood. Sometimes problems of sex arise even at these very early stages and should they not be properly handled by the parents, guardians and teachers at the time, should

measures are neglected and where miners lie entombed, are also a part of the sufferer's environment!

OUR LIVING ENVIRONMENT

In this setting of material circumstances are other living beings, too. It has been claimed that slum conditions breed slum dwellers. And that any one born in a palace is a prince! It is probably still more true that people who live together grow together. This is partly a question of the manners which "makyth man," and partly a question of people growing alike both in character and personality.

The two points can easily be illustrated. We are all familiar with the long-lost-brother story of fiction. A still more strange case in history has been preserved for us. Two brothers, Victor and James, were separated in early youth for reasons which are of no importance here. Victor was brought up in lowly circumstances, James in a noble family. Victor grew up to be an aggressive man, hard and callous of suffering both in himself and in others. James grew up soft and effeminate, a rich, pampered, ne'er-do-well. The one was educated and cultured in speech, the other uneducated and uncultured. Yet, though Victor was rough and uncultured, he was successful in business, and became a baronet. James remained a cultured idler all his life, content in the end to live on a pension from his despised relative.

WE ARE ALL DARBYS AND JOANS

The way people can grow together can best be illustrated from the familiar story of "Darby and Joan," the old married couple who were never happy apart. Like most married people they probably had their early squabbles and disputes. But years of association resulted in their growing together and growing alike, not merely in character and personality but in facial expression also.

So, too, do all people, thrown into constant contact with each other, mould each other. If there is affection people will grow together. If there is conflict they will mould each other, by loss or by gain. In a neutral atmosphere also, the constant give and take of life, and the constant necessity for

[illegible] child not grow in a normal manner through the early periods of sexual awareness into the period of sexual latency and finally into puberty, adolescence and sexual maturity, the adult's later life is likely to be difficult, if not abnormal.

It is in early childhood that feelings of guilt are established that may persist through what should be normal, healthy adult activity. It is in early childhood and adolescence that the seeds of inner conflicts are too often sown. Here again the psychologists have helped by scientific observation and revelation of unsuspected facts. Once we know the fact and the why and wherefore of the fact we are in a better position to direct our own lives and the lives of our children. We are in a better position to determine our object in life—without a full knowledge of ourselves and of other people we cannot lead a healthy mental and physical life. Surely to be healthy, mentally and physically, must be good. Surely there is no goal in life, surely there is no meaning to be found or pursued in life, without mental and physical health.

THE MIND AND THE BODY

Besides telling us a lot about the sources of our behaviour, the way to overcome defects of character, and how and why we should control our emotions, psychology has thrown an amazing light on the interaction of mind on body and body on mind. Physical ills we now know can cause mental and spiritual disturbances. Inner conflicts can result in apparent physical ills. The time will come when a course of study in psychology and psycho-analysis will be an integral part of every medical course. Only a medical psychologist will be really competent to say when a mental disturbance has its roots in the body and when the physical illness has a mental cause.

A few examples will illustrate the far-reaching values of the discoveries. We all know now how the glands control physical growth. We also know that thyroid deficiency results in both bodily and mental deficiency. Medicine can do a lot to rectify thyroid deficiency. We are also familiar with the exceptional case of the pregnant woman who suffers severe emotional disturbances both before and after the

reasonable mutual consideration will tend to smooth off the rough edges of personality until we can all live happily together in whatever degree of intimacy our relations may demand.

The people who live in the same material surroundings as ourselves include our parents and relations, our playmates and our workmates, our employers and employees, the people with whom we rub shoulders in the hurly-burly of life, the people even at whom we scowl without a word in bus, tram or tube. Our contact with some is intimate, with others fleeting. But there is not one who is not in the same material setting as ourselves, not one who does not influence us in however small a way.

The girl who leads a blind man across the street, the blind man who is led, have each played their part in the other's life. The helping hand, the friendly smile each come to us from our environment. Happy the man or woman whose environment is always friendly. Unhappy the man or woman whose environment is always unfriendly. Happy the man or woman, too, who always extends friendliness to his environment!

THE FAMILY THE CENTRE OF OUR LIVES

Putting aside, however, the material side of our environment—the silver spoon that is or is not thrust down our throats at birth—and the people who live in the same environment as ourselves, we most of us in our modern civilization, live in more than one kind of environment. For most of us have a home life and a home environment and a working life and a working environment also. One man lives in a garden suburb and works in a motor factory. Another man lives in Mayfair and works in the City of London. A third may live in a slum and work in a model business.

The circumstances of us all may differ, but for most of us our days of waking are spent half in one place among one set of people and one set of surroundings and the other half in a totally different place, among totally different people and totally different surroundings. In a sense this does give most of us a double chance of happiness. For the man who is

birth of her baby, and of exceptional cases of women
have suffered severe emotional disturbances at the time o
change of life. Here are recognizable examples of the
of body on mind.

We are not so familiar with the examples of the eff
body on character and of mental troubles on the body.
instance, Joanna Southcott, a domestic servant and relig
fanatic of the late eighteenth century, who left a
containing her prophecies, to be opened one hundred y
after her death, announced that on a certain day she w
give birth to a second Jesus Christ by immaculate concep
She did, in fact, display all the symptoms that accomp
pregnancy. There was, of course, no child, and she die
brain fever. "Bloody Queen Mary," the half-siste
Elizabeth, also at one time imagined herself pregnant
showed all the obvious signs of advanced pregnancy, th
in point of fact she died childless. It is, of course, poss
that she had an abdominal cyst, but there can be no do
whatever of the possibility of a person worrying himsel
herself ill, and producing all the normal symptoms of a rec
nizable malady though there is no physical basis for th

THE UNCONSCIOUS TAKES CONTROL

An interesting example of the control of the unconsci
over the body was the case of the soldier who retired fr
battle with paralysis of an arm. It was literally tru
medical experts were satisfied—that he actually co
not move the arm. Psychologists, however, were satis
that his unconscious mind was supplying him with an ex
to retire from battle. His arm was not really paralyse
all. His unconscious mind was controlling his body.
was even totally unaware of the control!

The effect of body on mind can be illustrated eq
easily. We have already mentioned the influence o
thyroid gland. Physical deformity and illness can also co
the mind and the character, though it need not. Alexa
Pope was a hunchback. There can be little doubt th
was this deformity (coupled no doubt with the unkind
of other people) which was largely responsible for

unhappy at home is frequently happy at his work. And the man who is unhappy at his work at least has a chance of being happy at home.

The question of our home environment and of any other environment we may enjoy is not to be resolved as easily as all that, however. For actually we have other circumstances nearly all our lives besides our home environment and there is a sense, too, in which our home environment is more important than any other.

THE ENVIRONMENT OF THE CHILD

When we speak of the home environment we shall realize that, although we have a home environment all our lives, the home environment itself changes from time to time. For instance, during childhood and adolescence our home environment includes the material circumstances that actually exist in the home where we are raised, and the parents, relations, guardians, friends and servants who live in the same home and share the same domestic life with us.

We have already seen in this book the tremendous part played by parents and guardians in moulding the character and personality of the child and adolescent. Brothers and sisters and other members of the family who happen to live in the same household also play their part, though perhaps a smaller one, in the child's development. They also are a part of the environment that determines the child's character and personality.

Yet most children have a life outside of the home also. Most children at a certain age, and for a certain length of time, are sent to a school where they live for four, five or six hours a day or even more in a totally different environment, meeting totally different people. And the nature of the school buildings again are a factor in the child's material environment. The teachers and schoolmates also play a part in establishing the child's character and outlook on life.

THE ENVIRONMENT OF THE ADULT

As they grow up, however, the children tend to leave home and establish new homes for themselves. Again the new

towards life and for the bitterness of his attacks on
...nents in his *Dunciad*.

...r men have, however, been successful in overcoming
... handicaps. President Roosevelt suffered from
...c paralysis as a young man, yet he has made himself
...g of an athlete since and one of the most powerful
...s in the modern world. There seems no bitterness
...l or spiritual distortion in him as a result of his
..., but rather a most remarkable humanity. Helen
...as deprived of the senses of sight, hearing and speech
...ge of one and a half years. As the result of loving
...ce, she has overcome her handicap, graduated at
...ffe College, and pursued a full and useful life which
...n included gifted authorship.

...OLOGY AND THE MEANING OF LIFE

...um total of the work of the psychologists is not yet
...e but it is already formidable. What we are
...ed with here, however, is not the work itself but the
...helps us to arrive at a meaning of life and a purpose
... We can summarize this by saying they have helped
...nderstand ourselves, our characters, our instincts, our
...ns, our heredity, our environment, our upbringing,
...r personal histories. They have helped us to know
what we have in us and what we are capable of. They
...elped us to understand why we do wrong, when we
...ng. And in helping us to do that they have helped
...orrect any defects there may be in us.

...eover, they have helped us to know what bodily and
...al health in us is. For those of us who say that bodily
...iritual health and happiness is a sufficient thing in
...hey are a sufficient guide. For those of us who seek
...r goal and purpose in life they are still a valuable help
...ar as bodily and spiritual health may be essential to
...hievement of our goal.

...ORDINARY MAN'S CONTRIBUTION

...have now examined our questions and seen the help
... towards an answer from specific sources. Let us not

environment comprises the two factors: the material factor, and the other living beings who share the home with them. The normal adult gets married and his new home will include his wife and his own children. The part he now has to play is to a great extent in moulding other people's characters, but it is necessary for him to adapt himself to the new conditions of life. His new environment will play a great part in determining the modification of his own character and personality.

The adult again has other interests in life. The average man and many women have to go out to earn a living. Their working conditions may be good or bad. The work they do may be work which demands the use of their abilities. Or, of course, the working conditions may be such, and the nature of the work such, as to kill the man's spiritual qualities, to deaden his brain, and to impair his intellect and abilities through neglect.

OTHER FACTORS IN OUR ENVIRONMENT

For the young, the middle-aged, and the older man there are other factors also in life, the factors involved in the use of what we call our leisure time. For the youth and the adolescent this may be the athletic club and friends outside of both the home and the school. For the mature adult they may be the social or political club, the public-house or one or more of a hundred different activities, and friends outside of both home and work. The important point for us to remember is that whatever these activities may be and whatever the friends, they form part of another environment in which we spend part of our lives for better or for worse.

THE IMPORTANCE OF THE ENVIRONMENT

The reason, then, for a study of our personal environment is that our personal environment plays such a very large part from childhood to the grave in determining and moulding our character and our happiness. There is no way at all in which we can escape an environment. In childhood and adolescence it plays the major part in determining what our character shall actually be. In the life of the mature adult

forget the contribution which the ordinary man and woman have to make.

Since the days of real democracy arrived the ordinary man and woman have been wielding an influence in the formation of opinion: although, on the surface, there are often few enough indications of this agency at work. The Powers That Be are seemingly in charge, and decide the thought of the day. But the people are one among those Powers, and contribute to the growth of everyday philosophy.

How can it be otherwise? Democracy, with its opportunities for adult education, has given the ordinary man an opportunity of overcoming his drawbacks and of advancing with the movements of the time. True, there have been periods like the Elizabethan, brilliant in some respects though it was, when the ordinary man was almost without chances except one—physical adventure. But the period that followed—the Puritan—provided an opportunity for *moral* adventure, and, however unusual to the community, it was freely indulged in, the adventure element being a marked feature of the Georgian period. John Wesley's rural rides for the Gospel are an example.

The Victorian period struck the note of progress and personal advantage. Life settled down, and adventure became commercial in character. The Edwardian period, and the second Georgian, were both war-affected, followed by painful readjustment. In the period immediately before the war of 1939 the social element predominated, and the ordinary man and woman in their millions played a vital part in it, as in the others that preceded it.

The intelligence of the average man has been overvalued and undervalued; occasionally, it has been the object of careful assessment. The result would be interesting and impressive if we could agree on a definition of the average man's intelligence. Nevertheless, we do possess a general notion of it; and when Montaigne praised some of the common men he had met he contrasted them favourably with the masters of the university. A modern philosopher like Croce has expressed a similar liking. And Professor Macneile Dixon is confident enough to say that "the plain

it still plays a part in the extent to which it either allows us or prevents us from correcting defects that may have arisen in childhood. It plays a great part also in the extent to which it gives us personal happiness or unhappiness.

We have heard a lot in recent years about compatibility of temperament. There can be no doubt at all that if compatibility of temperament exists between ourselves and the other people against whom we are thrown in our everyday life, we shall gain a tremendous amount of personal happiness and satisfaction. To a certain extent at certain times of life we can select our own environment. It is therefore necessary for us to understand ourselves, to understand our environment and to know what sort of an environment will help us to be happy and will help us to develop and display whatever real abilities and qualities we possess.

THE PROFESSIONAL MAN CHOOSES

A lawyer in London once confessed that he chose the district in which his office is placed because there is a good deal of litigation there, and people go to him to straighten out their disputes. This applies generally to all professional people. They set up practice and usually reside in the districts where there is a call for their services, in the same way as the trader goes where he can sell his goods. Both the architect and town planners are very interested in environments, which they sometimes refer to as amenities. In planning a house or a town, they aim for certain fundamental conditions in which the house or town fits into its natural surroundings and gives maximum satisfaction to the residents in return for what they are prepared to expend on the layout.

The gardener considers environment in setting out his trees, plants and vegetables, and the fascination of gardening is probably found in experiments which can be made in planting out under the most favourable conditions. If the environment, considered in terms of surroundings and conditions for growth, is not suitable, the plants probably die off, or are stunted and under developed.

You may have noticed how different kinds of plants in

man, not too fastidious to live with his fellows, is the ideal spectator of the troubled scene. For his simple wisdom, his untutored soul, his shy, inexpressive intelligence, unperplexed by dialectic, unsubdued by failure, I confess an affectionate regard."

DO YOU ACCEPT LIFE?

Perhaps the ordinary man and woman has more ability for accepting life than those who have had superior opportunities; at any rate it can be said that, whether in London, Edinburgh, Dublin, or Darjeeling, he must accept life (existence) as he finds it. There is more in this mental attitude than is visible at the first glance. In the university classroom for philosophy, the professor is almost certain at some time or other to quote the incident about Margaret Fuller's message to Thomas Carlyle to the effect that she had "decided to accept the universe." And the students laugh! They laugh even more when Carlyle's comment is heard "Gad, she'd better!"

The meaning of life has a better chance of disclosing itself to the intelligence—even though it be only a partial disclosure—when the intelligence is not in an obstructive mood. To be an Ishmaelite, with the feeling that the hand of Fate is against us, and that we are against Fate, is to be devoid of ability for exercising a just judgment. To believe that the universe is unfriendly, and that the highest wish is the wish not to have been born, is no preparation for a competent analysis of life and all that it means to us.

PRACTICAL WISDOM

We are not here referring to a practical knowledge of the world—the kind of thing John Godfrey Saxe had in mind when he wrote:—

> "What the French applaud—and not amiss—
> As *savoir-faire* (I do not know the Dutch):
> The literal Germans call it *mutterwiss*,
> The Yankee *gumption*, and the Grecians *nous*—
> A useful thing to have about the house."

your garden respond quickly to differences in surroundings. Even the amateur gardener can tell by looking at a plant whether it "enjoys" its surroundings. Similarly with conditions. The plant requires soil conditions, and has family preferences for chemical constituents of various kinds. Mignonette, for instance, thrives on lime, but rhododendrons prefer to do without it. Cabbages like a heavy, chalky soil, and radishes do best on a light, sandy soil. A garden is certainly a good place for you to carry out experiments in environment from the point of view of surroundings and conditions of growth.

You can be quite sure that what is true of plants is even more true of human beings. But we probably don't care for the idea of being the subject of experiment. Why, it is not difficult to explain, seeing that for centuries, mankind has been accustomed to living and dying in a reckless kind of way, regarding human life and happiness with less care than we do perhaps today. Experiment in environment has increased your chances of life and freedom from disease during the past fifty years at a rate which is surprising when you come to think about it.

WE ARE MORE COMPLICATED THAN PLANTS

Experiments in determining the right environment for human beings to live in are more complicated than for plants, because the physical structure of humans is more elaborate. Most cultivated plants require plenty of sun, air, deep, well-trenched soil for food supply, and as a means of "holding on" against the winds that blow. They require well-balanced chemical conditions, freedom from pests and parasites, and protection against tiny creatures which destroy the tissues of the plant. The plant which does not get the surroundings and the conditions of life best suited to its growth and development, begins to "protest." Eventually seed and fruit are poor in quality, they fall off prematurely, and if it is a plant in your garden, you may decide to give it a better chance of survival.

In many ways these considerations apply to higher forms of life, including animals and human beings. Until

We have in mind those opinions, beliefs, and convictions on important issues which make up a private and unwritten creed. And people generally may be said to use aphorisms, and mottoes as the form of their day to day philosophy.

For instance, the ordinary man knows that, in spite of appearances, the mind is the senior partner in the firm called *Mind and Body*. He is quite aware that a bullet through his brain on the battlefield means death, and that, therefore, the mind depends on the body. But, during life, mind holds the chief command: it is, to use a soldier's phrase, "H.Q."—the headquarters of the partnership. As William James phrased it, "Truth for each man is what that man 'troweth' at each moment with the maximum satisfaction to himself." He "troweth" that success must be in the mind before it can take external shape; that feelings are more important than thoughts although he cannot say why; that to be happy one must have a number of interests, one of which tends to predominate; and that it is natural to relate ourselves to the Infinite by giving expression to the religious instinct. The advantage of religion, whether we follow the accepted forms or order our lives by a personal creed, is that we have to that extent not only reconciled ourselves to life, but are possessed of an attitude of soul that is helpful in the higher discernments of meaning.

ON LIVING UNREFLECTIVELY

Lowes Dickinson, in his *The Meaning of The Good*, came down to what the Americans call "brass tacks"; that is, to practical issues. He pictures a certain Audubon who exclaims:—

> "What! Do you mean to say that it is some idea about Good that brings order into a man's life? All I can say is that, for my part, I never once think, from one year's end to another, of anything so abstract and remote. I simply go on, day after day, plodding the appointed round, without reflection, without reason, simply because I have to."

Audubon is here speaking for thousands of others. They

comparatively recent times, there *has* been prejudice against the use of experimental method as applied to human environment. Experiment leads along the highway to discovery, but centuries of superstition and misconceptions of the place of the supernatural in human affairs, barred the way to present day acknowledgment that health in a suitable environment is a natural state of man, and his normal privilege.

CAN WE DETERMINE OUR ENVIRONMENT?

Having briefly outlined the extent to which our environment determines us, it is now necessary to consider to what extent we can control and determine the environment which so profoundly influences us. The first part of our lives is spent in a state of dependence on other people. As children and adolescents we have very little choice in any part of our environment. Our home life and our school life are chosen for us wisely, or otherwise, as the case may be, by other people acting for us.

The circumstances of our birth are the ruling factors in the environment which we shall enjoy as young people. It may be our fate or our fortune to be born into a comfortable home. It may be our fate to be born into a very poor home. Our parents may be kind, understanding parents. They may, on the other hand, just as easily be parents who have a grudge against life, who are not in a position to give us the necessities for mental and physical growth at a time when we are unable to look after ourselves. They may be people who have become parents of an unwanted child. They may be people who are completely incapable of understanding the real needs of a child at all.

If we could choose our own parents, the responsibility for our early environment might fall on ourselves. As it is, they are factors entirely beyond our control. In the same way, we have no choice at all or very little choice in our school life. Our parents may be in a position to choose a school for us. The choice may be a public school in accordance with the traditions of the family. The choice may be a co-educational school, or some other school in accordance

plod the appointed round—unreflectively. But now and again something happens that interferes with routine and jostles the mind into lively thinking. A new view appears, not always very startling, but providing a fresh approach to at least one aspect of existence—maybe it is suffering, or the winning of a £1,000 prize, or a change of employment. Whatever it is, it alters the personal creed favourably, or otherwise.

Very often it brings home the real need of understanding the purpose of living; of knowing the true relationship of body and soul—the word soul being one which stands for mental and spiritual qualities taken together. To obtain a perfect correlation between all that is physical and spiritual should be one of the highest aims in living; partly because harmony stands for happiness, but mainly because it is the road to self-realization and achievement. Would it not be a better thing for every Audubon in the empire to have some *dynamic idea* which imparted interest and meaning to his existence?

SOCIAL ORGANIZATION

People in groups, or in national units, have generally found it advantageous to live according to the demands of a dominant conception. With the Greeks it was *eudaimonia*—good, in the sense of well-being. Perhaps this idea was excessively individual; for the Greeks, it is said, had no word for unselfishness. But it was a shaping ideal: it affected the whole life from boyhood until the end. Its comprehensiveness embraced the inner life of soul as well as all external activities. And, whatever its defects, it made a great place for itself in history, and its intellectual vitality is amazing.

The Christian organization of society was based on more emotional considerations, at the centre of which is the person of Christ. Lecky has declared that as an enduring principle of regeneration there has been nothing greater than the life of Jesus. And a well-known scholar has told us that " whereas God is a conclusion to the Greek, to the Hebrew He is a main premise." He is to the Christian, also

with the pet educational theories of our parents. The choice may equally well be a school which is perfectly adapted to the development of our personalities.

On the other hand, our parents may not be in a position to choose a school at all. As a matter of financial necessity, we may be sent to the nearest elementary school for education. In this respect, at least, we may prove to be fortunate, for in many elementary schools the methods of teaching and the actual curriculum are drawn up by authorities who have made a study of the needs of children.

The real point, however, is that the child can exercise only a very slight control over either its home life or its school life, over the material background in which it is set or over the people who are guiding it along the first and most important steps in life. The only influence the child can exert is by expressing its own point of view, however inadequately. It is up to the parents, the teachers and the guardians of the child to listen carefully to the child, to try sympathetically to understand the child's problems and difficulties, and to relieve any unhappiness which may exist. If this is done wisely and with affection, the parents themselves will make the modifications in the child's background which the child is unable to make for itself.

In this way today there is much more real prospect of a happy background for the child in its early life than there ever was before. Children are better understood. The importance of childhood and adolescence in every one's life is better appreciated than ever before. Pressure of public opinion and of cultured thought has changed the lives of children in England out of recognition.

OLIVER TWIST ASKED FOR MORE

The extent of the change can best be appreciated from the novels of Charles Dickens. Today the pictures he drew of contemporary life seem almost fantastic. Yet there can be no doubt at all that he was drawing from life and from personal experience and observation. Bumbledom has been banished for ever from England, but there is no doubt that such people as Bumble did once exist, that many an Oliver

—all through the record from Apostolic days until now. Religion correlated body and soul and related both to the eternal.

At the present moment a change is taking place. Sir R. W. Livingstone is of the opinion that " Christianity, though still a living religion, and even with those who reject it, a powerful influence, is no longer the creed of Europe, and nothing has taken its place." This view is too pessimistic. But there is no doubt that when a man finds the need of a new alinement in personal beliefs, he begins to tread the road to ancient Athens. Greek realism is in accordance with the spirit of the day, and Greek idealism is never in doubt. Aristotle, in his *Politics*, affirms that " always the better the character the better the government." Was it on that passage that Emerson based his saying: " The advent of character makes the State superfluous "?

THREE VALUATIONS OF MAN

By this time the reader is probably saying to himself, " If I knew how to begin. and continue. I should like to make an attempt to solve this mystery of the meaning of life for myself." Naturally. It is to be a bit of personal research. Some day he may compare notes with another man who has been keen on the same quest: but for the present the matter is a private inquiry.

As an aid thereto we propose to glance—it can be no more than that—at the methods and results of three modern critics of life as we know it. We refer to Professor W. Macneile Dixon's *The Human Situation*: Dr. Alex Carrel's *Man, the Unknown*: and Aldous Huxley's *Ends and Means*. Professor Dixon writes from the standpoint of a literary man who is also a philosopher: Dr. Carrel is an experimental scientist, and also an accomplished thinker on present-day problems; Aldous Huxley is novelist, critic, and philosopher in one. The ages of the three critics are seventy-three, sixty-six, and forty-five, thus covering the period 1866 to 1939.

There are peculiar advantages in pursuing a brief study of these three authors. They are greatly different in

Twist wanted and needed more even if only one dared ask, and that Fagins and schools for thieves were the real schools and the real scholastic environment of too many of the youth of the country.

In *David Copperfield*, Dickens drew another picture of the unhappy childhood and of the poor schools which were only too common in England only a hundred years ago. Such conditions no longer exist. Many factors have operated to improve the general environment of the youth of the country. The chance of the children is infinitely greater. They have secured also the chance that once their unhappiness is revealed today steps may be taken to remove the cause.

THE ADULT HAS REAL CONTROL

As children, our effective control over our environment is comparatively small. As adults, our control is very considerable. Let us look at some particular ways in which we, as adults, have the power to select, to modify and to control our surroundings.

First of all our home lives. The position is slightly different for men and women, of course. A large number of young women do earn their own living today, but not so large a proportion of them as of men. People who earn their own living also control their own lives. Most boys and some young women leave their parents' home when they are in a sufficient position to do so. Very often they leave home to get married and to build a home of their own.

At this point they are in full control of their new home environment. They can choose the house they will live in. They can choose the district the house is to be in. Moreover, they can choose the people with whom they will live in such terms of intimacy. If they are getting married they can choose their partner in marriage. In fact, there is no part of their home environment which is not within their own control.

THE CHOICE OF A CAREER

Our working environment is also largely within our control. The factors which it is important for us to secure

themselves, as men and as writers; and we are, therefore, not troubled with the sameness which arises from conformity to type. They have sought the meaning of life in their own way and by their own methods—the one sure road to originality of conclusion. They have explored the familiar regions of thought, and have also adventured into comparatively unknown territory; hence their intellectual travels have been both extensive and intensive, and their travel diaries are rich in acute reflections. They have thought your thoughts and mine many times over; and not one of our wonderings have escaped them. But, in addition, they have sounded depths with which few of us can claim the smallest acquaintance. Moreover, they are not dogmatists; their minds have no closed doors. Surely, then, it is worth our while to consider some of their important conclusions, especially their deliverances on the matter before us.

DIXON AND CARREL IN AGREEMENT

Professor Dixon insists that we must seek truth with our feelings as well as our reason; and that the things of the spirit must be spiritually judged. "There is no scale in physics for determining the value of a poem." He is disposed to agree with Kant that if we could know ourselves and our environment fully, we should see ourselves in a world of spiritual natures, our connexion with which did not begin at birth, and will not cease with the destruction of the body. He often thinks in paradoxes: ". . . the present life is incredible: a future credible." And he believes that "the world is somehow so made as to suit best the adventurous and the courageous."

Professor Carrel's book on *Man, the Unknown*, is also a survey of the human situation. He would have us accept all the realities—material and spiritual. The writings of Ruysbroeck, the mystic, who wrote on *Spiritual Marriage*, contain as many truths as those of Claude Bernard who wrote on *Experimental Medicine*. We must remember that the qualitative is as true as the quantitative. "Our techniques do not grasp things having neither dimension nor weight . . . they are incapable of measuring vanity,

in our working environment are (1) that the surroundings should be such as to secure our physical and mental health; (2) that the work shall be suited to our abilities and our intelligence so that by exercising them they may grow strong; and (3) that the people with whom we are thrown into contact shall be intellectually and physically our equals.

The question of careers is one we have already discussed elsewhere in this book. In the comparatively free labour market which exists in democratic countries today, every individual has considerable scope for choosing his own employment. The change necessary to secure happiness at work may involve a change of career—not an easy problem. It may only, on the other hand, involve a change from one firm to another in the same type of work.

THE USE OF OUR LEISURE

In the use of our leisure time we all have complete freedom of choice. One man may spend his evenings and weekends gardening. Another may spend it in a club. A third in a cinema. And so on. Our leisure time may be the smallest fraction of our day. But it is the one time in the day, at least, when we can be sure that our environment is agreeable to ourselves, and changeable at a moment's notice.

It is a time when we can relax overstrained muscles and overstrained nerves and faculties and exercise aspects of body and mind which may be idle all the rest of the day. The man or woman who is unhappy at home or unhappy at work can still seek happiness, and bodily, mental and spiritual satisfaction in his or her use of leisure time. It is in our leisure time, too, that we have the greatest freedom of choice of the friends and companions we will keep.

THE IDEAL ENVIRONMENT

Our aim in discussing environment is to see how we can control it and in what direction we should modify it if it has defects. We have now seen the extent to which we can control our environment. The direction in which we shall attempt to modify our personal environments can only be towards an ideal.

hatred, love. beauty." Man belongs to another world as well as that of time and space, and the most audacious adventure that one can dare is to seek for that Reality—sometimes called God—which is present everywhere.

ALDOUS HUXLEY AND TAGORE

Aldous Huxley, in earlier years, advocated certain views which he has now modified, if not renounced. Today he has the same conception of ultimate Reality as Professor Carrel; but at one period of his career he would have avoided such a question as "What is the Meaning of Life?" because. "like so many of my contemporaries, I took it for granted that there was no meaning . . . I had motives for not wanting the world to have a meaning." That is a fine display of intellectual honesty.

Huxley believes that a man can go on living a life which is felt to be meaningless if he has a deeply-loved hobby or recreation. And if he has not? Well, then the regime of living will begin to pall, and he will seek excitements to atone for the depressions which assail him. But the real remedy is in religion, which is, among other things, a system of education for men ". . . first to make desirable changes in their own personalities . . . and to heighten consciousness and so establish more adequate relations between themselves and the universe of which they are parts."

It may well be that we shall not all agree to call this "system of education" religion, but there can be few who will quarrel with it as a goal in life. It tells us, too, what the individual must do for himself. The discovery of desirable changes and the effecting of desirable changes are matters for ourselves alone. Each of us, too, must heighten his consciousness for himself. There are many guides. But this is a road which we must pursue with personal effort.

SET YOURSELF A GOAL IN LIFE

Self-realization, already referred to, is a term which conveniently sums up what might be described as the more intimately personal aims of a life—the aims that concern inward satisfaction more than external possessions or

This ideal environment will be one which gives our character and personality as much scope as possible to develop and to display itself in activity. It will, in a sense, be a neutral environment, one that imposes the least possible restrictions and restraints on us. For by restricting and restraining us, an environment would prevent that full and normal development of personality and character that is our ideal.

At the same time, whilst not imposing unnecessary and undesirable restrictions on our thoughts, speech and action, the ideal environment will be tangibly and positively good so that it will encourage us to conform to patterns of goodness and perfection. It will draw out of us all the best that is in us, physically and mentally and spiritually.

We shall seek such an environment because in it we shall become all we might be and all we might wish to be. We shall endeavour to modify our existing environment with that ideal in view, too. But we must not be afraid to modify ourselves as necessary in order to avoid unnecessary and avoidable friction between ourselves and our environment.

HOW TO SECURE AN IDEAL ENVIRONMENT

The problem of securing the ideal environment is necessarily a very difficult one. We need to know, first of all, ourselves, our character, our abilities, our happiness, our unhappiness. We need to know next what parts of our environment are conducive to happiness and what parts a. conducive to unhappiness in ourselves, personally; where in our environment our character and personality are able to develop fully and to display themselves in action, and where in our environment they are thwarted and stultified; where in our environment we are in a position to develop and use our special abilities, and where our special abilities are forced to rust unused.

Having in mind our ideal, we shall have to consider to what extent we can secure greater happiness for ourselves by conforming to a greater extent to the environment we are in and to the demands of that environment upon us. Having in mind our ideal, also, we shall have to consider

benefits. True, it is not easy to divide an external benefit from one that is internal; for even the pursuit of fame cannot be enjoyed as a fact outside the consciousness of the individual. Evidently the criterion, finally, lies within the soul itself. Its preferences, indeed, are a test of character.

In the light of that conclusion we may enumerate and estimate some of the goals which life in the modern world has made possible. We cannot do more than use all-embracing words; detailed occupations are outside our province. Thus the word *work* embodies an ideal of action, sometimes a wise ideal and sometimes not; for while the man who has a pride in the discharge of daily duty reaps an inward reward, the other man, who makes himself a galley slave for gain, can claim no credit therefor: he often excites pity.

But rational work was an early prescription for the good of mankind. Man was, seemingly, banished from Eden, and "cursed" with work, not so much because he had "sinned" but because his eyes had been opened; he had become self-conscious. Work is the best remedy for introspection—in fact, it is the only one for diverting unhealthy attention directed inwards.

Love of *power* is universal; at any rate it is so widespread, in every sense, that the lack of it appears to occasion surprise. If we could make a trip to the extremes of the four points of the compass we should find the urge to power in all its possible forms of expression: political, commercial, social, military. Yet only a comparatively few are intensely ambitious in this way; that is to say there are not many who court superlative power. In between, however, there are numerous grades of self-promotion for power purposes; and these provide their quota of tragedy and comedy. The comedies pass, but the tragedies remain; for the use and abuse of the power we get is one of the highest tests of character that life has designed. Think for a moment of cases you have known.

The power which "comes" to men because they have achieved excellence in some calling is the power which gives the greatest satisfaction. The world has "voted" it, and

exactly how we shall set about modifying or changing the existing environment. There is, of course, a lot we can do in this way. By a search along the proper lines we may find it possible to escape altogether from parts of our environment and to secure a new environment altogether. To a great extent, however, we shall have to tackle the problems one by one and bit by bit.

ADVICE TO CHILDREN

We, as adults, have all left our childhood behind. Yet childhood is for most people the most serious and most formative part of their lives. Too many children are spoilt in childhood, too many children are desperately unhappy. The problems of children are really problems to be solved by the adults around them. From time to time, however, every one of us is in a position to help some child or other with his or her problems.

Every problem we must try to solve is, and must be treated as, an individual problem. Rule of thumb will provide no real or lasting solution. We must every time study the child, its personality and abilities. We must study its environment and then act to the best of our ability. There is one piece of advice, however, we can always give to children. It is that when they are unhappy they shall not bottle up their unhappiness, but shall take it to some sympathetic and understanding adult.

ADVICE TO PARENTS

There is in this world no greater responsibility than the responsibility that falls upon parents, guardians and teachers for the present and future happiness of the children who are in their care. The best advice we can give to parents is that in all dealings with children they shall remember the comparative helplessness of the children. They should remember that the children are facing problems of life for the first time and are dependent on other people for guidance and help at least as much as, if not more than, on the results of their own experience. Like adults, children will learn by making mistakes; they will not learn by complete failure.

that is better than power that has been sought for and seized.

To make a list of goals, and to survey them at our leisure, arouses a variety of reflections—sober, pensive, humorous, perhaps occasionally resentful. Here is such a list drawn up without the intention of following a classified order: Art; knowledge and scholarship; home and children; leadership; happiness; ideals of duty; character; service; exploration; invention; scientific discovery; authorship; psychic research; government; teaching.

The list could be amplified; and if, further, we added all the known trades, callings and professions, the magnitude of the country's activities would be evident. Obviously, all those above enumerated are desirable forms of action, but not for everybody. There must be fitness, which means natural aptitude with technical knowledge, also the presence of other qualities demanded by efficiency.

EXAMINE YOURSELF

Perhaps the wisest thing one can do when contemplating a gallery of pictures illustrating the possible employment of time and energy, is to examine oneself and indulge in a monologue:—

"Does each picture concern me, personally? No. And yet it might. Take the first in the list: *Art*. What have I to do with art—anything or nothing? Then there is *Character*. What is my character? What is my ideal? And *Service*? Well, my life is one of service, consequently I am in line with all that the word implies, except that my service is not public service."

"*Diplomacy*? No, I'm not interested—unless (as the master at X— used to tell us) we have to exercise diplomacy in everything, and that it takes a lot of time to learn it. As for *Happiness*, I have been told that if we aim at it we miss it; and that it is wiser to forget it. Then it 'comes.' *Leadership* does not attract me at all. I am not a follower, temperamentally. I am more of an isolationist. Perhaps that is why I ought to give more attention to the notion—and the fact—of helping others. But confession, they say, is good for the soul, and of all the words that the list contains

The parents should, then, in every respect, use their common sense, their sympathy, their love and their understanding in bringing up their children and, when they find there are problems beyond their own power to solve, they should not hesitate to seek advice.

The problems on which they may need advice will include problems of food, of sickness, of mental and physical development, of clothing, of school. The parents themselves have a greater opportunity than any one else of knowing when the child is really unhappy. The child's unhappiness will always be traceable to some environmental fault and to some point at which the child is at odds with its circumstances. When there is such real unhappiness it is the sacred duty of the parents to seek out the environmental fault and to correct it, for only thus will the child grow up to be the happy, healthy adult which its parents would wish it to be. This involves no process at all of spoiling the child, but merely of drawing out of it with love and affection all the abilities and the beauty of mind and body that every child has in it.

PUNISHMENT AND CHARACTER TRAINING

The person whose life is bounded by superstition is not free. He is a slave to forces outside himself which put shackles on him, preventing him from accepting better forms of equipment for life's great adventure, such as we consider in character training. Religions, other than Christianity, have taught the importance of character training which would rise superior to any environment no matter how arduous or dangerous it may be for body, mind and spirit. The psychologist regards character as meaning the same as total personality, and if he uses such words as physical, intellectual, and spiritual, they mean the same as body, mind, and spirit. People differ, however, in the extent of meaning which they attach to a word. For instance, take the word punishment, and the saying: "Spare the rod and spoil the child."

The Victorian father was apt to regard corporal punishment as an effective means of driving the devil out of a child, and if you read the letters of St. Paul, you will agree that

the one which 'gets' me is the word *Art*. No, I'm not for painting, sculpture, or any other single art work. What I have felt for a long time is this: that I ought to be an artist at my job. I want to carry out its duties with ever-increasing skill and effect—not for reward entirely, but to satisfy an inward demand."

Thus and thus, in the privacy of the inner life, every man has the opportunity of a critical self-inspection. The outcome should be a knowledge of his own goal in life and a greatly improved sense of direction.

SATISFACTION AND HAPPINESS TO BE GAINED

In the *Ethics* of Aristotle there is a frank confession of aim, which, in its directness, is almost startling. In the course of the eleventh chapter he says: "We do not engage in these inquiries merely to know what virtue is, but to become good men." Presumably, the author of the *Ethics* would have felt a certain satisfaction in the attainment of such an end—in fact the completion of any plan, anywhere, at any time, produces a sense of gratification.

In the foregoing pages we have ourselves made some inquiries into the qualities which lead to the best kind of life, "good living"—to use one of Havelock Ellis's phrases. And we shall be happy if we succeed. Naturally, the plan will be modified to suit the individual; but it will be, finally, a form of self-realization. Mr. Ellis gives us his views on the subject in these words:—

> "Life must always be a great adventure, with risks on every hand; a clear-sighted eye, a many-sided sympathy, a fine daring, an endless patience, are ever necessary to all good living."

Agreed. And yet we must not demand too much of ourselves—at first. If we do, we shall fail temporarily, and then pessimism gets its chance. The Greeks told us about that danger. A modest but always progressive aim is best because it is safest, and for the same reason, is likely to issue in satisfaction.

Every achievement has its direct benefits but there are indirect advantages also. Whether the increased power of

the same kind of idea was held by the people he sought to convert. There is a danger that indiscriminate thrashing will increase the sense of guilt, whereas the psychologist's idea of punishment is that it shall be a means of recognizing wrong, and form the basis for further education in character training. The whole meaning of education is "to draw out" and not to drive in, the means to a fuller life.

Ideas on character training can be very stunted. We are apt to take them too literally, or to cheat ourselves that we mean what we don't really believe ourselves. You can be quite sure, if you are a parent, that you can't hoodwink a child by telling him to accept what you yourself know to be a lie in your approach to him. Hence, if you punish him for being rude to visitors when you have previously said nasty things about them in his presence, you have got the wrong idea about who it is that should be punished.

The ideal thing for a child in its character training would be for him to choose his or her own parents. Since this is impossible, the next best thing is to teach him how to handle *his own* environment, and to teach parents how to handle *their* environment. For every person the conditions of life may appear to be different, and the child may have quite a different outlook from what you expect. If you force your ideas of life on him, he may be quite incapable of seeing life as you see it.

THE FAMILY AND HOW IT HANDLES ITS ENVIRONMENT

The investigation of a thousand families was carried out under clinical organization in four clinics, and a non-clinic centre, the object being to obtain observations from numbers of environments, and to compare the results. This group of families was very typical of families—your family or mine—in the general population which meet with difficulties in handling the environment, both from the point of view of *surroundings* and *conditions of life*.

Every stage in life has some influence on the career which is followed, and helps to determine the amount of success or failure which is obtained. People's ages can be grouped

reflection belongs to the one group or the other might be difficult to decide; but it is there. It keeps the day book of events of every kind, and transfers the entries to the mental ledgers involved. Some of these entries are made consciously; others are unconscious. Yet the record is sure. And the mind carries on its psychic book-keeping with an industry which occasionally arouses astonishment and pleasure.

More than that, the fruits of reflection are worth harvesting, especially if they honestly represent what we have wrought out of experience, and are thus original. There is a peculiar value in personal research, by which we mean the pursuit of an investigation without relying on aid from other people. Observe the inventor whose discovery has been mechanized and sold to a syndicate. He may perchance think too highly of it, but his success has given him confidence in himself and his abilities. He devised his own methods and directed his own research.

This is the spirit in which we should seek the truths of philosophy, and science, and art, and religion so far as they concern the object before us.

THE VALUE OF SELF-KNOWLEDGE

In the practical business of living, self-knowledge must have pride of place. Knowledge of others is important, for without a knowledge of them we cannot hope to live happily with them. But self-knowledge must come first. For in its light only can we begin to know others.

According to legend, the command "know thyself" descended from heaven; but according to the cynics it has not yet reached the earth! That suggests the failure of self-knowledge *as an art*. But we have to know it as a science first, and for this purpose we must follow a plan of self-analysis—a plan which will include all aptitudes and tendencies, whether secular, ethical or religious. The following classification may be used. It is "rough-and-ready," of course, and you must be prepared to modify your judgments of yourself in the light of future close observation of yourself. It is also intensely personal. No one else can

in these stages, and you will have observed that at school there are infant (0-7), junior (7-11), and senior (11-14 plus) departments. The adolescent comes into the 14-20 years period and has his or her own special problems. But it cannot be denied that these are related to what has gone before and to what is to come. Again, the junior adults (20-30), and the senior adults (30 and over) have their own special career problems, and problems in handling environment.

The point which cannot be too strongly emphasized is that the course of career is a life-long process, and cannot be isolated stage by stage. The separate stages are like the links of a chain. They are connected, and a weak link at one stage may weaken the career all along its course.

ENVIRONMENT AND BEHAVIOUR

It is not generally known that the behaviour difficulties of infants (0-7) are very largely associated with difficulties in their environment. Even before a person is born, environment conditions are operating, and the process of birth is in itself an adventure in environment from which many children do not escape without either injury or death.

The influence of injury at birth is carried over into later difficulties with career. For instance: Harold, aged eighteen, was a genuine case of retarded development due to birth injury. He had the characteristics of a boy of twelve years, but no ambitions. He was very well behaved, with good social training, but had no adolescent drive. The method of handling this case was to regard him as a fairly stable person who would never be more than "a boy of twelve." Since there are many tasks in industry which "a boy of twelve" can do, attempts to find him a post were pressed forward. He was accepted for a purely routine position in a research laboratory, and after nearly three years has justified the recommendations made.

CAREER, AGE AND INTELLIGENCE

Career problems arise in each age group, but age cannot be considered apart from intelligence. In Chapter VI a

compile it for you. You must be honest with yourself and about yourself. No one else *need* know all the truth about yourself, but you *must* know.

PRESENT PHYSICAL QUALITIES

(Enumerate good points; weaknesses; dangers; prospects.)

PRESENT MENTAL QUALITIES

(Best power, or powers: time spent in reading; outstanding defects; remedies attempted: future hopes.)

PRESENT EMOTIONAL QUALITIES

(A statement of your emotions and instincts and their strength.)

PERSONAL HISTORY

(Your inherited qualities; early environment and formative influences. You may remember a lot. More still will be revealed by a close study of what you are now.)

MORAL AND SOCIAL REALITIES

(Personal creed re morals: "I accept . . ." "I reject . . ." Social frailties. Failures . . . Successes . . .)

COMMERCIAL QUALITIES

(What you know *thoroughly*: superficially: what you believe is your true vocation. Efforts to attain it.)

THE MEANING OF LIFE

(The meaning of life to you. Your purpose in living. Your goal in life.)

ESTIMATE FOR THE FUTURE

(In ten years.)

The one reason why self-knowledge is not as full and explicit as it ought to be, is the great difficulty of practising it as an art. An earnest seeker after the truth about himself may spend hours in self-analysis, writing down details of qualities, or the lack of them; and yet, at the end, he may not be satisfied. Why? Because he does not know himself, and will, therefore, remain a seeker until deeper knowledge comes. And when will that arrive? When, after continued

number of instances were quoted of clever children who were regarded as dull, e.g., Hans Andersen and James Brindley. The same kind of misunderstanding is repeated just as often today. Your problem may be one of not knowing how to handle this question of intelligence.

When large groups of people are measured in terms of intelligence the result shows a fairly even distribution of intelligence. Some have more, some less, but the greater number is average. If people could choose their environment and the kind of work they could do—and the same applies to children at school—with some assistance according to their range of intelligence, there would be less failure.

ENVIRONMENT AND DELINQUENCY

What is a parent to do in a case of delinquency, when a child begins to steal, or to run away, or to commit a serious offence? It is often because of some situation in the environment—lack of "sweets" in his food; misunderstanding as to his intelligence, and too much or too little for him to do; loss of a father or mother; unemployment or work maladjustment of the father; separation or divorce in the family; too many "removals" which unsettle him in his school work; and sometimes squabbles between his parents which take away his sense of security and affection.

Parents should try to find out what the child is doing at school. The father, particularly, or some other man if there is no father, should see the school authorities. In many districts the head teacher lives near to the school, and many are willing to keep evening appointments with fathers who cannot get away from work to visit the school during the day time. There are, in some districts, parents' associations, which fathers should attend as well as mothers. The effect on children who know that their fathers are really interested in them often has quite remarkably good results. A teacher who knows something of the home circumstances of the child is in a much better position to handle him in the right way, and to assess his work accordingly.

If, then, the father sees the teacher, the "school situation" can be made more clear and co-operation established.

self-observation, plus the comments of real but candid friends, he has glimpsed his true self as distinct from the self he thought he had, or wished to impress upon others.

There is a danger to be avoided: the danger of an excess in introspection. A proper evaluation of qualities and capacities is of real importance; but a series of self-examinations carried beyond the limit may interfere with that spontaneity and naturalness which contributes to the charm of personality. A word to the wise is sufficient.

The conscious direction of one's life is an enterprise calling for an intimate acquaintance with one's self, on the basis of some method like that just outlined, but giving special attention to the emotional characteristics. Let us not forget that, speaking broadly, the emotions are the masters and the intellect the servant. In the previous section we have indicated the lines on which one can secure a cohesive life. We must now say a word about taking the right turning to find the right kind of work for the employment of faculty. There is such a thing as a conscience for a career—a conscience which asserts the right and wrong. When Correggio, as an obscure young man, stood in a state of exaltation, gazing at a painting by Raphael, he exclaimed, "I, too, am a painter!" His conscience was calling. To neglect it would have been dangerous. It always has been, but it has not always been recognized as a fact until modern psychology caused it to stand out significantly. A man who was threatened with tuberculosis was suddenly asked to do some work in a copper-artist's studio. It was the right work —the work he had always wanted. And from that moment the symptoms of tuberculosis began to disappear. We recall Browning's line:—

"A whole I planned."

Practical experience is ever driving that fact home. All parts should work together in the interests of the complete personality.

THE MYSTERY OF BEGINNINGS AND ENDINGS

It is hardly necessary to remind the reader that in all our efforts to discover the meaning of life one of the greatest

Children meet particular difficulties in school, such as in reading and arithmetic. These may be due to lack of intelligence, or to removals and changes of school, to frequent illness and absences, defective vision which is neglected, and to undetected physical ailments about which the family doctor should be consulted. It is surprising how many children have some one or other of these causes which, when dealt with, lead to better performance at school and to a removal of behaviour difficulty.

The main point to keep in mind where delinquency appears is that *something* has to be done about it. To do nothing is to court disaster. This *something* should be in the direction of an investigation of the child's real needs in his environment, preferably by some person outside the home who can take a disinterested view of the situation. In this respect psychological clinics have been of great help to many parents.

Many parents, of course, over-protect their children, load them with expensive toys, and bribe them in various ways to keep quiet, when what the child needs is companions of his own age, simple toys to build up into all kinds of imaginary situations, and opportunity " to let off steam " by making a moderate amount of noise or " racket " in some part of the house where there is reasonable chance for children to do as they like.

This is difficult in town flats, but an attempt should be made to find some suitable place for less polite kind of recreation than many children are allowed. If, as in the case of Ronald, aged fifteen, an adolescent is living in a hotel to which his father has to devote much of his time, the opportunities for family recreation are limited. As soon as Ronald's father realized the probable explanation of his boy's behaviour problem, he at once set out to put matters right. The boy has now got " a den " of his own, and is the leader of a local boxing club.

ADVICE TO ADULTS

Even as adults, when we have a large amount of control over our environment, there are too many of us suffering

difficulties is the mystery which surrounds beginnings and endings. This applies to the infinitely great and the infinitely little. How the universe came into being, and what will be its destiny, has been the enigma of the ages; and the origin of life—together with its finale—constitutes a further problem which still resists efforts at solution. We have some knowledge of what goes on between the beginning and the ending, for we ourselves are part and parcel of the phenomena. We have to live and work; and every man is an authority on his own experience. But of the beginning and ending we know nothing.

The situation may be likened to that of a man who has to wait forty-five minutes for a train, and decides to pass the time in a local cinema. He enters when a five-reel film is well on the way. Rather puzzled, he watches the changing scene, wondering what the man with the gun is going to do, and whether the woman in the case is preparing poison or not. He laughs at the obviously humorous events, and enjoys the scrap between two men for the mastery of a car; but when he leaves to catch his train the film is still unfinished, and he is a stranger to the plot: its beginnings and endings are hidden.

Our ignorance of the origin and destiny of created things, and of our own connexion with them, is being modified little by little; but it is still dense enough to affect adversely our efforts to discover life's meaning as fully as we desire. If we knew how and why the universe came into being—assuming that it did have a beginning—we should soon be on the track of its precise significance; and its purpose would offer less resistance to our efforts at interpretation. However, we must each confess the state of our ignorance, realize the nature of our beliefs, and adventure on our own.

LIFE IS AN ADVENTURE

We pause at the word "adventure." It may offer us a partial solution. For life does seem to be an adventure when we do not study it too closely, and get jammed in its interlocking arguments. You do not agree? Think again! Grasp the main fact. We did not ask to be born. Existence was thrust upon us. What could be a more adventurous

from environmental trouble—trouble caused not by any defect in ourselves but by some fault in the circumstances about us. There are many people who are vaguely unhappy but cannot say why they are unhappy or what is the cause of their unhappiness. There are still more people who are unhappy but do not realize the control they have over the cause of their unhappiness. There are others, still, who realize the cause and know they can control the cause but do not know how to do so.

So our first advice to the adult is on broad, general lines. You must study yourself and your own environment. Only *you* can say whether you are in the right atmosphere, the right environment, the right circumstances for yourself, your character and your happiness.

And at any point that you find yourself out of proper and happy adjustment with your environment, you must consider seriously whether you are going to achieve the greatest happiness by trying to adapt your environment to yourself (or if not, to try to find a new environment), or whether you are going to secure the greatest happiness by adapting yourself to your environment.

We have already agreed that our environment comprises the material factors and the other people who are living in the same environment with us. It is important to remember that, whereas we can adapt and change the material environment, it is much more difficult to adapt and change the other people with whom we have to live. If we find ourselves at loggerheads with the other people who surround us, we should look for a fault in ourselves as well as looking for faults in the other people. By correcting our own faults and by deliberate effort to get on with other people we are more likely to gain happiness than we are if we are content to criticize and grumble at other people.

CHOOSING A HOME

The most important part of our material surroundings is perhaps the home and the district we live in. Only too few people realize the depressing effect of living in drab surroundings. Most of us are in a position to choose, within

situation than that? Peter Pan is made to say that death would be "an awfully big adventure." Could we not say the same of life itself? Maybe this feeling of hazardry, with the chances it places before us, is one which helps us to think on right lines. Life can be a treasure hunt—here, there, yonder—hence, never completely aimless or lacking in interest. We may find beauty—and in a sense that means the finding of truth also. The meaningless existence may give place to a creed which makes living a fine art. Not the *end* but the *process* is the thing, say some of our guides. "Work while work pleases you; but the attaining is the delight, not the ultimate attainment. If you think of nothing but the end, the reaching of it is all feverish unrest and toil."

William Bolitho, in *Twelve Against the Gods*, declares that "adventure is the vitamizing element in histories, both individual and social." Mr. Bolitho, as an adventurer himself, has evidently specialized in the idea as well as the fact; for he adds, "the life of the adventurer is the practice of the art of the impossible." If we suggest an alteration, and make it the "seemingly" impossible, perhaps he will not object; for it is only to the adventurous that adventures come. An unknown Sanskrit author has expressed the feeling in these lines:—

"Listen to the exhortation of the dawn,
    Look to this day!
For it is life, the very life of life
In its brief course lie all the verities and realities
    Of your existence:
    The bliss of growth,
    The glory of action,
    The splendour of beauty,
For yesterday is but a dream,
And tomorrow is only a vision,
But today well lived makes every
    Yesterday a dream of happiness,
And every tomorrow a dream of hope.
Look well, therefore, to this day!"

some limits at least, the actual district we will live in and the type of house we will inhabit. If you take London or any big city as an example, you will find nearly always that there are slum areas, urban areas and suburban areas. Most big cities, too, have on their outskirts garden suburbs, or dormitories as they are called, where people live and sleep though they may work elsewhere.

It is a curious fact, too, that though the people who live in poor districts complain that they are compelled to do so for economic reasons, in actual fact in most cases they would find it no dearer to live in a garden suburb. In fact, for most people, there is a real choice of environment as far as living conditions are concerned. People can control their living environment by choosing a good one and by refusing to live in a poor, depressed slum.

This argument applies both to the district in which the house is and to the exterior and interior of the actual house chosen. People have a real control over these matters, both through their actual personal choice and through the influence they can wield in Parliamentary and local authority affairs. The Londoners who backed a Socialist London County Council have seen their choice amply justified in the sweeping away of hundreds of acres of slum buildings and in the building of pleasant, roomy and sunny blocks of flats.

THE INTERIOR OF THE HOUSE

We all, too, have control over the pleasantness or unpleasantness of the interior of the homes we live in. If our homes are dirty, untidy homes it may be a comment on the state of our minds, it certainly is a state of affairs which need not exist. There are many, many people who are acutely uncomfortable and acutely unhappy in an untidy, dirty house. It would also be true, probably, to say that every one is adversely influenced by such conditions. We do not need antique furniture or furnishings fit for a palace or a castle. We need not worry if our own furnishings are not as expensive or not as nice as those of the people next door. The quantity may be meagre, the quality of the furnishings may be cheap on account of our limited means,

HINTS ON THE PRACTICE OF ADVENTURE

But what of those people who can find nothing in life that is attractive, and to whom the dawn is always unwelcome?

If you find no meaning in life you can put one into it—when you know how. In other words, no man's life need be meaningless, even though the heavens were as brass and the earth like a lump of lead. He is in a position to impart significance where there is none; and *the first step is to give his own life a clearly defined aim.* Those italicized words call for some detailed explanation. The reader's life may be fully organized already, adequately equipped with an object in view, and with plans for securing it. What then? Just this: he must be sure that his present arrangements are sufficient for the purpose of self-realization—which means that his intimate ideas for personal progress are becoming *actual.* The adventure of life is taking its intended shape and direction.

When the daily round and the common task are insufficient of themselves to give internal satisfaction, a new field of enterprise should be found in hobbies and recreation. Have we not met men who plodded—yes, that's the word—their eight-hour day in the city but who lived with glory in a suburban rock garden which they were enlarging and enlarging into greater magnificence? The neighbours did not all of them admire the spectacle, but to the creator it was almost life itself. And why not? That rock garden was his adventure; and, say what you will, there is no " come back " against a man who all the time registers his vote for flowers and beauty. Besides, the appeal to the eye is not the whole story. Existence has acquired a meaning and a justification.

AVOID BEING SELF-CENTRED

But there is a second step. If we study the wisdom of the sages in Asia and in Europe, we shall find that one of the surest methods of imparting a meaning to life is *to serve other people.* Briefly assemble the evidence. As a principle it is as old as the hills—and as eternal. " The Lord turned the captivity of Job when he prayed for his friends." If you

but even admitting all that, there is no reason why even the poorest home should not be tastefully furnished.

There is no reason why the poorest person should not add those little extra touches which make all the difference between a happy and harmonious setting for the jewel of personality and which at the same time are the symbol and token of a happy and beautiful outlook on life. Even the person who cannot afford expensive, cultivated and cut flowers can at least go out into the fields and pick for the glorification of his home some of the many beautiful wild flowers which are God's and Nature's free gift. It is little touches like this that make all the difference to the home.

FOOD

Food is essential for the maintenance of life. It is also, in a sense, a part of our environment. As a part of our environment it is essential, mainly, that the food shall be good and that the food shall be well cooked and well presented. Many an artist has thought a table laden with good things a fit subject for painting. One of the chief differences between the slum attic and the castle hall is not the quantity of the food so much as the quality of the food and the way the food is served and placed on the table.

Every age has provided us with examples of gluttony. Many ages have found it necessary to impose sumptuary laws, that is to say, laws forbidding excessive consumption of food. It is true, of course, that many people over eat, but the real gluttons are in a small minority. In general terms, it would be true to say that a certain amount of food is necessary to the body but there is a limit to the amount which a person can eat. There should, too, be a limit below which the quality of food may not fall, and in England and many other countries, in modern years, there has been a tremendous amount of legislation to cover this point.

One thing, however, that even the poorest people need to be reminded of again and again, is that they should not sacrifice quality of food on account of economic reasons. For the most part it is true to say that, by careful buying, the poorest person can still get good quality food as cheaply

would prefer testimony from a non-religious source there is the use of that slogan in business: " He profits most who serves best." Sydney Smith put the thing into statistics. If we resolve every morning to make somebody happy, we bless three hundred and sixty-five persons yearly. In forty years we have been kind to fourteen thousand six hundred people.

Professor Carrel, research man of science, avers that in his psychic investigations " the patient who is cured is not praying for himself. But for another." Finally, there is Goethe, with his declaration that " the whole art of living consists in giving up our existence in order to exist." Love, or otherness, as it has been called, offers to reveal some strange secrets to those who are willing to act accordingly. Even to him who is interested in theory also, this principle shows the value of detachment from the self, and of discovering satisfaction in unselfishness—" Give yourself royally " said the Chelsea sage. " Live mightily " echoed John Foster.

as poor quality. In fact, it is often true that poor quality food is immediately, in terms of price and in the long run of course in health, much dearer than nutritious food.

FOOD, HEALTH AND ENVIRONMENT

Food—the right food—is essential to growth and development. Such diseases as scurvy, beri-beri, goitre, rickets, cavities in teeth, and certain forms of anæmia and eye disease are all traced for the most part to lack of mineral foods. Sir John Orr, in his *Food, Health and Income*, stated that about fifty per cent of the population in Britain were in receipt of inadequate diets. Sir William Crawford estimates that about sixteen millions do not buy the correct protective foods such as dairy produce—milk, butter and eggs—vegetables other than potatoes, and fresh fruit. The majority have not got the money to expend and are obliged to depend on the cheaper foods such as bread, margarine, lard, jam and tea. The demand for bread, per individual, has, however, dropped by nearly half in the last century, and since 1909 there has been a marked rise in the consumption of other foods.

It has been claimed that sickness and death fall most heavily on the poorest classes, and that children suffer according to the pay-roll of the father. In a very large measure this is true. On the other hand, there appears to be, in all social groups, families which tend to move up or down. The classification is not composed entirely of the same families from one period to another. There are good and poor stocks. The good ones tend to go up and the poor ones to come down in the scale of social values.

Lack of harmony is accounted for by such things as maladjustment at home, school, work, sickness, disease, premature death of parents, marital disturbance, economic weakness of the family resulting from the vocational maladjustment of the father, followed sometimes by over dependence on the grandparents.

Just how this disharmony arises is worth investigating. It is more than probable that only a small proportion of the general working population is so weak in stock as to be

By D. H. Banner, copyright. Reproduced by the kind permission of the painter and of the Medical Director of the Tavistock Clinic, London, where the original hangs

"IN THE FIRMAMENT HE SET THE STARS AND IN THE MIND OF MAN WILL."

See page 10

permanently incapable of doing useful work. Among the men in the groups most affected, half of the disorders for those under thirty-five years are accounted for by tuberculosis and mental diseases, and for men over this age, bronchitis, pneumonia and rheumatism were prevalent.

From a career point of view it is advisable that your "dis-orders" should be recognized before they affect adversely your good health. The general trend of medical science during the nineteenth century and today has been to stamp out disorder arising from adverse conditions of life in the environment. As we have seen in this brief examination of the subject, considerable progress has been made in improving environmental conditions. The more difficult task is to interest people in good health without arousing morbid curiosity and a return to the superstition which dominated environment for so many centuries.

The question of diet is one which we shall study elsewhere in this book. It is one to which every one should pay the closest attention. An important aspect of food as part of the environment is the presentation of the food. To revert to our previous comparison, the difference between the slum tenement and the castle hall is the difference between fish and chips eaten out of a paper and fish served on a salver. It is true that the tenement dweller cannot afford the salver, but there is no reason why so little attention should be paid to the serving of the food. Without indulging in expensive luxuries, the poorest person can still serve his food attractively and get some of the pleasure out of it which the greatest epicure gets.

OUR WATER SUPPLY

Water is essential to human life. It is necessary for the building and maintenance of every part of the body. It is necessary for the irrigation of the human system so that the human system can be kept clear of the poisons which form automatically in the process of digestion.

Salt water, which is completely unsuitable for human consumption, covers three-quarters of the face of the earth. The rainfall over the rest of the earth is unequal, so that

Photo: James Maycock

"GOODBYE—GOOD LUCK!"

Courage is of all sorts. Without courage a son could not go to the war. Without courage a mother could not say "Farewell" with a smile.

See pages 67 68

some places are arid, barren or desert, whilst other places suffer from floods. The average rainfall, however, is abundant for all human needs, past, present and future. Much of this rainfall necessarily runs to waste. The amount that is trapped for human needs depends solely on human beings. Irrigation is a study of specialists. The British in India have done a tremendous amount to control irrigation and to make areas fertile that were previously desert. There is scarcely any limit to the activities of human kind in this way. Rivers which run a rapid and narrow course to the sea through land which is parched and desert can be dammed and the water distributed through canals to make the land fertile and to give the people water to drink.

Much yet remains to be done, not only in India, where the population is so dense, so poor and with so little to eat, but also in countries like England where the rainfall is abundant and the population nominally on such a high standard of living, but where many people have to depend on infected wells, and so many more in the country have had to wait on the chance of being able to tap the water supply delivered to the Royal Air Force.

It is claimed in parts of England that the death-rate of people living on an infected water supply is low, because they have become immunized to the germs in the water. This is no possible excuse for not providing adequate purified water in times of peace. The cost may be heavy but it is not out of proportion to the benefits.

DRAINAGE

Drainage also is a part of our environment in so far that, though invisible, it contributes or detracts from our physical health and therefore not merely from our physical health but from our mental health also.

Drainage is necessary in order that the waste products of the human body, and of civilization in general, should be withdrawn from our immediate surroundings, led to a place where they are not a part, in any sense, of our immediate or more distant surroundings, and where they can be disposed of either chemically or by the forces of nature in such a way

CHAPTER II

THE DEVELOPMENT OF PERSONALITY

SOME things in life are easy to define. For example, the little finger of the hand. Early in life the label " hand " is used to specify a certain part of the human form. Similarly, finger becomes definitely and exclusively associated with the human hand. The things themselves are essential parts of the normal human being. The dawn of consciousness brings with it the beginning of comprehension. We use our hands before we know anything about their significant use in life. When we learn, through imitation and experience, the assimilation of knowledge, we never forget.

Other things in life are more difficult to define. The simplest thing can become most complex when there is no foundation for clear understanding. To say, for example, that human life as it must be lived in the Himalayas is fundamentally different from human life as it must be lived in the Lake District of England is, paradoxically, to state the truth and yet to say nothing that has any practical meaning—unless a suitable interpretative key is available. The human being has knowledge of human life, but the British human being does not necessarily know anything about the Himalayas arising out of personal contact with them, and book knowledge will not supply the deficiency.

WHAT PERSONALITY MEANS

It is easy to use the word " personality " glibly in efforts to place, distinctively, a man or a woman in a certain class. The very word itself, PERSON-ality is suggestive. Obviously, it has reference to the quality or qualities of a person. But human qualities are many and varied. There are inherent qualities, which are likely to persist, although throughout life there can be modifying influences at work. In other words, inherited gifts and tendencies have a direct bearing on qualities reflected in later life.

ENVIRONMENT! *Photo: James Maycock*

Slum conditions breed slum dwellers, and ugly surroundings can poison life. But bad environments should be a challenge to release ourselves from them and end the unhealthy effect they have on us.

See pages 345, et seqq.

But inherited qualities are clearly only the raw material of personality—the raw material is fashioned by environmental and formative influences in childhood, and there still remains much that we can do to mould, correct, and amend, as we choose, later in life. Let us consider the close parallel afforded by purely physical development.

The athlete, having trained his muscles, attains physical prowess—if his body is suitable for the training to which he has submitted it and the ends in view. He can run a hundred yards in much less time than the untrained require to cover the same distance, or jump a hurdle that is an insurmountable obstacle to the untrained.

The man or woman who has developed mental power by successful concentration and appropriate training can solve, with facility and accuracy, a mental problem that will remain insoluble for ever by the individual who has neither concentrated nor trained on right lines.

Similarly, spiritual qualities impel human beings to live life on planes that would be foreign to the nature of the physically trained or the mentally developed. The life of an aesthete in India is a perfectly normal life—for the believer in aestheticism. It would be an intensely abnormal, perhaps even an impossible, life for the athlete in Western civilization who, having deliberately elected to express part of himself through athletic channels, tried to emulate the self-sacrifices and the prohibitions which are the very foundations of the spiritually developed aesthete.

By comparing human beings as they live and express themselves, the pertinent fact emerges that personality is of the individual. No two personalities are identical. There are similarities, the spirit is the same, but the motive force is different. Personality, in short, is the sum total of the human being in terms of life and of living. It is the totality of body, mind, and spirit. It is inescapable and yet its possessor need not necessarily be conscious of its quality.

LEARNING ABOUT OURSELVES

When we begin to look into ourselves we also begin to realize that there is much to learn about ourselves. " There

A MODERN FACTORY

" The factory must be safe for life and limb. They must be safe for the human mind, too . . . beauty must enter the factory as well as the home."
An " ideal " factory in England.

See pages 371–372

is only one thing more obscure than the unconscious," says Professor Archibald Weir in his book entitled *Self*, "the bourn we infallibly run into however we turn our steps, and that is the self, the one thing we know for certain. We have no idea of self, and can give no description of it, but it exists so indubitably that even the subjects of dual personality do not pretend to be selfless. All discipline has to be conceived of as concerned with the self, and it is only a figure of speech which refers to self-denial, self-realization, self-indulgence, self-sacrifice, or selfishness, as if distinct entities were involved."

One person may be said to have a magnetic personality. It was said of Lloyd George, Prime Minister of Great Britain during the intensely critical period of the war 1914-18. As administrator, as public servant, as orator, he was conscious of it. It is also said of moulders and leaders of public opinion in the West and in the East. Mussolini, Hitler, Lenin, Gandhi, Roosevelt, Lord Grey, Sir Thomas Beecham, Sarah Bernhardt, Mrs. Patrick Campbell, Joan of Arc, Sir Oliver Lodge—here is a jumble of names of the living and the dead, the names of men or women who are working and who have worked in contrasted spheres of life and whose personality has impressed itself vividly on the mind and the imagination of people in many parts of the world. To many, of course, they are, or they were, names only. Photographs reproduced in newspapers or magazines, sketches, drawings, paintings, the printed word or the photographic record, descriptive or laudatory, build up a picturesque reputation which itself may or may not be evidence of the truth of the magnetism of the personality of each. It is more likely than not, however to be the revelation or the expression of a strong personality, and it will certainly be in some ways firmly linked with the kind of personality that has expressed, or that is expressing, itself in human conduct.

THE HUMAN MIND

Since the beginning of the twentieth century there has been a growing interest in the human mind, what it is,

that they can be no danger to mental or physical health.

We dwell on these subjects here because of their importance to every one of us. The problems of drainage are problems of central or local government and not problems for the individual citizen. However, in democratic countries the individual citizen has a great deal of control over the local and central governments. It is essential that the individual citizen should realize how much control he has and use that control in his own interests. If he is not in sufficient control to safeguard his own interests it is essential that the individual citizen should seek means of gaining greater control.

The importance of this can easily be illustrated from the Croydon typhoid epidemic in England. In England, the citizens are supposed to have complete control over both central and local governments, yet in Croydon, a suburb of London, a number of people died and many more were seriously infected with typhoid due solely to the fact that the drainage, under the control of the local government, was in a seriously and dangerously defective condition.

The Croydon local authorities paid many thousands of pounds compensation to those people. The real blame, however, rests with the citizens of Croydon, who did not take adequate steps within their power to see that their local services were efficiently rendered.

In England, too, a large number of rivers are being poisoned, so that no living thing can exist therein, by the waste products of factories. The water of these rivers at the points concerned may not be drinking water. They would be drinking water if they were not poisoned. The control of the efflux of these factories is the most simple matter possible, if only the ordinary citizen would realize the importance of these matters to himself. What is true of England is true also of the rest of the world. And these questions are a matter of environment affecting the individual physically and psychologically. They are matters which he can control himself by co-operation with his fellow citizens if he has the will to do so and if he takes care that he is not misled.

what it is capable of doing. Personality comes well within the scope of psychological inquiry and research. As Aldous Huxley, a contemporary writer whose works exhibit a keen interest in the why and the wherefore of human behaviour, has stated in one of his volumes, *Music at Night and Other Essays*, "The modern emphasis is on personality. We justify our feelings and moods by an appeal to the 'right to happiness,' the 'right to self-expression.' In other words, we claim to do what we like, not because doing what we like is in harmony with some supposed absolute good, but because it is good in itself. This is a poor justification and one which is hardly sufficient to make men courageous and active. And yet modern circumstances are such that it is only in terms of this sort of 'idea' that we can hope successfully to rationalize our emotional and impulsive behaviour."

Huxley is one of the writers who question the solidity of the foundations on which man is building his organized life. He can be cynical; he is certainly sceptical, and he is capable of adopting a patronizing attitude towards the "common man." Is the modern way better than the old, is to know better than to fail? he asks. His suggestion is that perhaps "blind" religion was a more reliable guide in days of the past than is science today. But another writer, Dr. W. Tudor Jones, who was trained in theology as well as in philosophy, sees the possibilities of great good in present-day concentration on the workings of the mind. He writes in *Nature, Thought, and Personal Experience*: "The great interest today in problems of psychology and in its message to man is a proof of the possibility of appealing to the deepest sides of a man of average opportunities and capacities in a way that is scientific and philosophical and in a way, too, that will transform human nature and will make it rest on proven spiritual foundations. The task is not so hopeless as many think."

WHAT IS A STRONG PERSONALITY?

The fact that descriptive adjectives are used in efforts that are made to label personality so that its basic quality

OUR ACCESS TO SUNSHINE

There can be few people who will deny that sunshine is necessary to our health and our happiness. There are some countries, like India, which at certain times of the year get an excess of sunshine; there are some countries which have a very short summer and less sunshine. Excess of sunshine can be very detrimental to good health. The proper amount of sunshine, however, and the proper amount of fresh air and the proper access to natural beauty are necessary to every one. A dull day can made a sad man of the best of us. Here again the ordinary man in the street, by co-operation with his fellow-citizens and by acting with a clear purpose and a steadfast will, can gain the environment that is necessary for his physical and mental well-being.

By a variety of circumstances, which we need not discuss, these portions of our environment have been denied to many of us. Large areas of land have been fenced in by people who are unable themselves to make use of them. Access to these areas is denied to other people. The power of the few, however, rests on the ignorance of the many. When the clouds of ignorance have been dispersed there can be no reason whatever why the world as a whole should not secure for itself the benefits of sunshine, fresh air and natural beauty.

There is, for instance, scarcely a manufacturing town on the face of the earth the skies of which are not fouled by clouds of soot and poisonous gases which could be prevented from reaching the air at very little cost as soon as people are determined that they shall not. Some years ago there was a proposal to build in London a big power station at Battersea, west of Buckingham Palace. Before the plans for this were approved, however, representations were made from the palace that the smoke and fumes would blow that way. Actually, the towers of Battersea Power Station are very high, and the outflow of smoke, steam, soot and fumes is very small. The real point is that *every* citizen of London has the power to control these factors also by co-operation with his fellow citizens who will demand that their own homes shall not be fouled with unnecessary smoke and poisonous gases.

is indicated is significant. We hear not only of a magnetic personality, but also of a strong, a weak, a sympathetic, an attractive, a repellent, an understanding, and of many other types of personality. These descriptive words are reminders of how we make attempts to define human personality. A strong personality, it is reasonable to assume, is that of a man of strength. The assumption, however, can be erroneous. What may be thought of as strength in a personality may reflect aspects of strength that are integral parts of the human individual who, however, in certain relationships, may be surprisingly weak in decision or in action.

Think of the man who attempts—on many occasions with success—to bluff his way through some situation in order to hide his ignorance or his weakness. The bluffer is one of the types of people with so-called strong personalities, the strength of which, however, is merely superficial. The bluff is calculated action that often deceives, but the " strength " of the personality is a mask that hides weaknesses that cannot be part of the make-up of the individual whose personality is indisputably strong.

DEVELOPMENT A PERSONAL DUTY

There can be nothing static about something that can be developed. We are not born with a personality in the sense in which we can truthfully say we are born with hands and arms, feet and legs. The " personality " of the infant is not to be included in the same category as that of the virile young man or woman in his or her late teens, and the personality of the mature adult is again something that is quite different. Here, indeed, are three stages as well as three ages of human beings, the undeveloped, the developing, and the developed, none, however, being fixed and immutable. It is this vitally important fact which makes it possible for us to mould our own destiny and develop along the lines which characterize the " good " and the " happy " man or woman.

Must there be development? Why should men and women spend part of life in order to expand and to change

The smoke and fumes of London can be detected from the air for hundreds of miles around. What is true of London is true of every big manufacturing city. It may sound strange to discuss these matters in a discussion on our environment, but as soon as the man in the street realizes the extent to which these matters control his physical and mental health he will realize that these are not the least significant matters that he must attend to.

WORKING CONDITIONS

For many people the working conditions will be a more obvious part of their environment. We work to live, by which we mean that civilization has been organized on the basis that men and women have certain capacities and certain needs. Every one is expected at the present time to work to his capacity in order to gain what rewards he can, and by these rewards to meet whatever of his needs he can.

One desire which is in the heart of all of us, according to the psychologists, is the desire to make some sort of display of ourselves. We all have a common fund of general abilities. Practically all of us have in us one special ability which we can develop to such an extent that in one special way we can all excel.

It is at this point that our love of display gains its expression. It is at this point also that the competitive instinct in human nature gets its scope. The terrible part and the shameful part about this competitive instinct in the human heart is that it has resulted in masses of humanity having less food than they need to eat for the proper upkeep of health, less " living room " and fresh air in their houses than is necessary to avoid consumption and all sorts of other horrible diseases, less clothing than is necessary to keep them warm.

" Three acres and a cow " was the slogan of some eminent Victorian politicians. Good food, good clothing, good houses are still necessary to all of us today. This means two things. First of all we must remember that the good houses include good working conditions. The factory and the office must be safe for life and limb, and they must be safe for ordinary

in ways which are incalculable, or if they can be calculated are such that they cannot be proved to be correct in advance? W. B. Maxwell, pondering on life's complexities for his book entitled *Life*, furnishes suggestive answers: "To develop self is a duty that we owe not only to one's own self, but to the rest of mankind also. Nevertheless, all being agreed as to this, it is by no means easy to set about one's life-task. Indeed it is very difficult. The more we ponder the question, the more we look into self for direction, the vaguer and less substantial become those rules of conduct which in a shadowy form have seemed to need only close scrutiny, a stylographic pen, and a bit of paper, for reduction to plain handwriting and thence to the greater clearness of print."

MOULDING THE PERSONALITY

Personality is for ever changing. It is changed in some respects by deliberate actions; in others by unknown influences that are at work. The attitude that is adopted towards life, the manner in which natural aptitudes are developed, the ways in which ability is acquired and applied, the rewards of success, the consequences of failure, relationships which are voluntarily created or which are inescapable because of the practical affairs of life—these and many other forces in life have bearings, direct or indirect, on the development of personality. They must be considered in greater detail.

THE VALUE OF IDEALS

A philosophy of life presupposes a purpose. George Bernard Shaw when he began his literary career wrote novels, the novels of his nonage, he calls them, but quickly turned to the writing of plays. "I write plays with the deliberate object of converting people to my way of thinking on matters economic and theological," he says in effect, and in the propagation of his own theories he concurrently worked out a philosophy of life, his conviction being that the joy to be extracted from living is to live for a purpose that is greater than one's own immediate interest. His purposeful writing has been accompanied by the

good health. They must be safe for the human mind, too, unless the mind is to be distorted, paralysed or killed. By this we mean that beauty must enter into the factory and the office as well as into the home.

Secondly, this means that the rewards of labour, if they are not completely equalized, must be at least adequate for the provision for all of the necessities of civilized life once the labour is done.

THE GOVERNMENT AND OUR ENVIRONMENT

To summarize what we have been saying it should now be apparent that to a large extent our control of our environment is an indirect control. In no matter what country it may be, we are all born into some form of human society. This human society, by its laws, its rules and regulations, controls a vast amount of our own environment and of our present circumstances. It is our misfortune that we cannot be born into the world and create this environment and these circumstances for ourselves.

Freedom of thought, freedom of action, freedom of speech and freedom of conscience we must have, though we must beware of infringing the rights of other human beings. To some extent we shall find it necessary to make personal sacrifices, for the truth of the matter is that if we find the form of society we are born into a harsh one it is only by collaborating with other sufferers that we can hope to improve it. Jeremy Bentham's principle of the "greatest good of the greatest number" is an excellent one in this connexion. Actually the man who finds himself without food, without clothing, without fresh air or sunshine and in danger of life and limb and mind, will never today find himself alone. Such men and women will find millions of other human beings to co-operate with. The man who finds himself alone today is unlikely to find himself a real sufferer.

Violence in the correction of human wrongs is, of course, completely unnecessary and undesirable. Co-operation is necessary and is desirable. The man who does not co-operate and collaborate in improving the environment not merely of himself but of humanity as a whole must

development of his own personality, the quality of which was influenced in the first place by the quality of his thinking, and in the second place by the expression of thought in action. Throughout the major part of his life he has had basic principles which he has applied with characteristic consistency of purpose rooted in strong conviction.

Wagner was a strong-minded man whose standards in some respects were unconventional. He worked for the materialization of his dream to create a distinctive music-drama form. He used himself to make the ideal the practical, and he succeeded.

Men of science, industrialists, workers in the field of religion, and others have been actuated by clear-cut ideals which they have endeavoured to transform into the actualities of daily life. Their attitude, the point is, modifies, develops, consolidates personality. The very fibre of life is conditioned by thought-processes and individual efforts that are exerted towards the attainment of ends. This fundamental fact applies as much to the life of the ordinary man or woman—" ordinary " is not, of course, used in any derogatory sense—as it does to geniuses, creators, and others whose life's work is destined to make a deep impression on their own generation, or on subsequent generations, or on both.

To use life with the deliberate intention to achieve SOMETHING is, let us say, the first way to develop personality. It is not the only way and it is not necessarily first in legitimate precedence because it has any superlative importance. Undoubtedly, however, the attitude stimulates and propels the actions of the individual.

Difficulties arise. When we know what we want, we can do our best to satisfy our own ideals. Self-realization is one of the prizes of life successfully lived. But self-realization is an aim which needs great thought to understand. It needs explaining. Our every action must be justified.

REALIZING THE SELF

What is involved in self-realization? Sir John Adams's view is that it " implies the making the best of oneself;

realize that he is actively working against himself and against the interests of the rest of humanity. The man who passively supports an oppressive form of society is just as bad as the man who actively supports it. The refusal to collaborate with an oppressive form of society should be just a refusal and not a violent refusal. The effect is just the same. There is no such thing as a moral holiday.

PERSONALITY IN ENVIRONMENT

Personality in environment is something like a submarine. When completely submerged, contact with others is very restricted. A restricted view can be obtained through the periscope, but to get a really good look round you come to the surface and throw open the hatch. If you are going around in your environment immersed and submerged in your own ideas, which may be false, you must not be surprised if you bump into some circumstance which gives you a nasty shaking.

Perhaps you could now turn back to Chapter VI and consider again the means of choosing a suitable environment by a wise choice of career which will enable you to express yourself freely and openly, and to give and obtain full satisfaction in your environment. Your environment may, of course, be uncongenial. You may seek a way of escape by making and dreaming grand dreams which are never realized.

Ursula, aged twenty-one, had had twelve jobs, chiefly in the dressmaking and tea-room trades. Her reasons for leaving each job were rather obscure—"not enough to do," "not satisfied with the work," "did not get on with the manageress." The real reason was that her great dream was to go on the stage. The footlights fascinated her, and she imagined how wonderful it would be to hear the applause of the audience. She was a lonely person, and had not learned how to make and keep friendships. The lack of suitable leisure outlets was carried over into her work life, from which she attempted to draw more than she was actually entitled to. The distinction between work and leisure satisfaction was made clear to her, and she has made

bringing out of oneself the best of which one is capable. Sometimes the same ideal is represented by the term self-expression, but this term is not quite so satisfactory. For it implies the existence of self already made, and ordinary experience shows us that ready-made things are not quite so good as things made to order. A ready-made self is not so attractive as one in the process of making. Further, mere self-expression does not even hint at further development.

"Self-realization suggests a goal: self-expression does not. The notion of the ideal underlies the concept of self-realization. Further, it includes the notion of subordination of self to secure higher development for that self. Self-expression comes too near what is commonly known as self-assertion. There are occasions in life when self-assertion is a virtue, but there are more when it is not. In any case, self-assertion does not suggest any form of self-denial or subordination of the self, whereas in self-realization there is often an imperative call to subordinate the self in certain directions in order ultimately to raise it to higher levels."

INFLUENCES THAT ARE UNKNOWN

Many influences in life are inescapable. Possession of the right kind of knowledge at the right time, and the intoxication of growing power are influences which help to alter our character. Freud, Jung, and others whose work has taken them into fields of deep research to discover the why and the wherefore of human actions, have pointed out that there are unconscious influences at work also. We may know nothing of them. Nevertheless, they are silent, sometimes relentless, workers with us or against us. If the existence of an influence is unknown the effects of that influence are much more difficult to keep under control. Certain it is, however, that influences which are purposively created or which are at work unknown to us have bearings on personality and development.

ADOPTING THE RIGHT ATTITUDE TO LIFE

It follows, logically, that the adoption of an attitude towards life is part of a complicated process. Logic, of

a fresh start in quite a different environment, where she appears to be moderately adjusted.

This is a case where contact with a medical psychologist needs to be maintained, because the difficulty is not one which manipulation of environment alone can rectify.

Environment represents the real world, usually called the reality situation. You may react by day dreaming (fantasy) which may and often does lead to serious disorder, if the fantasy is not linked up with actual performance, which is socially acceptable. If, for instance, you had a great desire for adventure, and rode down the Strand, dressed up as a Red Indian, you would probably dislocate the traffic and be unpopular. The same kind of outfit at an amateur dramatic performance—if it actually came into the play—would be a great success. The main problem is to know when and how to choose ideas, and to forge dreams into the framework of reality. Children and young people generally pass through a difficult stage of turning ideas into action. Sometimes it is the wrong kind of response, for which they are punished unjustly.

MENTAL HEALTH AND ENVIRONMENT

The subject of mental health is dealt with in a very interesting report—*Voluntary Mental Health Services*—which has just been issued by the Feversham Committee. It gives a very detailed account of what is being done in the study of personality environment from a mental health point of view.

In any study of maladjustment of personality in environment, a number of questions appear, such as: How does maladjustment arise? Is it with us when we are born? Does it spring from home, school or work environments? Can maladjustment be treated like an illness, or do we have to send people away from home, to an institution or to prison?

In previous investigations, it had been noted that even when one knew a good deal about a person—his intelligence and particular abilities, his temperament and reputation—there was still much in his environment which could

great importance in a rationalized attitude towards life, is not always present, for life in action is often irrational. Deliberate actions, worked upon by various influences, should, of course, have definite purposes. The criminal, the burglar, the enemy of society (except in those cases where individual responsibility cannot be fixed upon the individual) all have definite purposes, but they are contrary to what are commonly acknowledged to be the best interests of society. Intense selfishness is evidence of a definite mental attitude; so is self-sacrifice. The one is the opposite of the other. Both develop and mould personality. There must be—or there needs to be—for the working out of a worth-while philosophy in action, an underlying focused aim supported by consistent efforts to realize it.

" There is a class of desires," it has been asserted, " which can be, and ought to be, disinterested, though, as a rule, they are so only in part. The desire of the thinker or the scientist for truth; the desire of the artist to see and express beauty; the desire of the lover to give himself to the beloved; the desire of the philanthropist or the social reformer to devote himself to the service of his fellowmen; the desire of the saint to devote himself to the service of God—each of these desires is in itself disinterested and, therefore, emancipative, and would be wholly disinterested, if self, the self-seeking, self-assertive self, could be kept out of it. How hard it is to free even the most disinterested of desires from the taint of self, how many are the disguises which self wears, how subtly it can insinuate itself even into the holy of holies in man's hearts, each of us knows for himself."

USING NATURAL APTITUDES

These considerations bring us to recognition of the existence of natural aptitudes and of the necessity to develop them on sound lines by acquiring and applying ability at one and the same time. The necessity to develop our natural aptitudes will come from an inner urge. Their existence we shall know or discover for ourselves. But once we recognize special abilities in ourselves we shall know no peace or happiness until they are developed and used.

influence him, perhaps unknown to himself or to his family and nearest associates.

These social factors in environment might be so strong as to overbalance him in the wrong direction, and overcome the excellent individual characteristics which he might otherwise have. If then, one could search out these social factors and deal with them, the possibility of recovery would improve and, at least, the very fact that such factors were present in the general population, would assist in the training of others, and the avoidance of maladjustment on a still larger scale.

For it is evident that one person who is affected will influence others, no matter what his or her age, social status, school training, position in the family, or degree of physical and mental health, may be.

Personality can change pattern or tone in different surroundings. A man can be " highly respected " at work, and a " perfect brute " at home. The very likeable family man may be very timid at work, and unable to negotiate better terms for himself and family. Or his family problem may so dominate his work as to lead to incapacity.

Walter, aged twelve, was an only child, referred to specialists by a sympathetic firm for whom his father worked. He was suffering from anxiety symptoms. Mother had died two years previously. Walter had also resented change from central school to secondary school because of change in curriculum and in friendships. He was also very restricted in a town flat, where there were poor arrangements for meals. Father, aged forty-six, was unqualified but clever, had had a serious illness, and had applied for retirement pay.

Full details are not given for obvious reasons, but the environmental problem was particularly difficult because both father and son, at a critical time in their lives, were deprived of mother on whom they had both depended. One way of helping them would be to encourage achievement at work in a fresh environment, and to develop leisure pursuits which would foster friendships. This method was adopted, and father has returned to work, but of a different kind.

Our personality will flower at the same time, for in the use of our special abilities we find the highest form of expression for our own self. The special ability may be to sing or to paint or to draw or to build, to lead or to follow, to build a home or build bridges, to tend a garden or to tend the sick, to cook the breakfast or to conquer worlds. But if our special abilities have no expression our personality will wither. Shakespeare without his pen would have been no Shakespeare. Raphael without his brush no Raphael. Mother without her baby no mother. Child without its toys no child.

Yet soundness of development demands recognition of the fact that we each have in us not only special abilities but many general abilities also. And life itself should not be wholly sacrificed to one special ability. Shakespeare was man and lover as well as poet and playwright. Raphael excelled in every branch of his art but was exceedingly human and beloved of all whom he met. So also the mother should be not only a mother but a wife also and whatever else she has it in her to be. The full development of the personality is aided by and expresses itself in the fullest uses of special abilities. But the full development of personality is aided also and expresses itself also in the fullest possible life.

The moral value and purpose of such development is an arguable matter. Some people will demand it as good in and for itself. Others will say that obviously each individual ought to make the best use of his aptitudes in the interests of the advancement of the human race, but as the philosophers have stressed over and over again, the " ought " is by no means capable of a definitive that is final. Pioneers, leaders, propagandists, governments, speak with many voices. Religious wars were fought a few centuries ago for causes that are disavowed by the successors of those who started them. Witches were burned, sheep stealers were hung, for " offences," crimes against authority, which would be dealt with differently and more leniently today. So at the same time we must develop our own judgment and reach ultimately a knowledge of what is right and good.

THE FACTORY WORKER WHO WANTED A CHANGE

James, aged thirty, is at present working in a factory, and for very good reasons is dissatisfied with his prospects. The problem is—what can he do about this? He is rather handicapped in not having had a good general education, but he is certainly very intelligent. It would be a mistake for him to try to compete in a job with highly qualified and well-educated people, or to set out to take a long course of evening institute subjects in general education. He has, in fact, taken a number of courses dealing with the machines on which he is working, but this is not leading him anywhere. The way out would appear to be like this—not to throw up his present job, because "it is easier to find another nest when you are already in one, than to try to get in when you are already out." His elementary school report is so empty of details as to be not worth showing to any one. But he might approach the head of his evening institute for a record of attendances and an indication that he has attended courses of study, which might be of value, and for some note on his personal characteristics.

James is a born salesman, has plenty of energy, is unmarried and free to move anywhere. He could choose various forms of indoor or outdoor salesmanship—wholesale, retail, general commodities with repeat order business, e.g., grocery, confectionery; or speciality sales, e.g., office machinery and domestic appliances. It is important that he should avoid salesmanship with too easy an entrance, for these jobs tend to be on a commission only basis, which is not always so satisfactory as a definite appointment.

Numbers of good firms will consider a man like James, and his next step would be to find out who these firms are, to get an introduction, or even to write a short, well-considered letter of inquiry. Good salesmen are not so plentiful that a firm will turn down such an inquiry, and when an interview is offered the opportunity needs to be handled in the right way. He would not, for instance, go for interview looking as immaculate as a tailor's model. This might be a good plan for a girl, but it doesn't seem to be the right thing for a man.

What we ourselves ought to do to conform to law changes rapidly in these days of rapid transition. Men and women crossed the main streets of London years ago in accordance with whim and fancy. Not to cross at clearly indicated crossings tends to become more and more a punishable offence. Expressions of life that were unconventional, or prohibited, a comparatively short time ago are now permissible and common alike.

APTITUDES THAT MUST BE DEVELOPED

The musical genius in embryo "must" develop in accordance with potential musical genius. The urge to create is imperative. On less exalted planes development can be, may be, retarded. The necessity for development does not exist. Common sense, however, if no higher motive in the scale of moral values, may suggest that musical aptitude should be developed. In the absence of development, potential value will, of course, remain unrealized. Disregard of the musical aptitude in one who is gifted and attempts to develop a weaker aptitude, or to discover and use an aptitude that it is thought may exist but does not, will be waste of effort, a waste of life itself. In all such cases the development of personality will be affected.

Aptitude without ability to give expression to it loses some of its value. The musical genius who expresses himself by executive skill must have acquired that skill in order to bring his genius to full fruition.

APTITUDE AND ABILITY GO HAND IN HAND

There can be an aptitude for the acquirement of ability. Think of an aptitude for public speaking. An orator is born, but unless he has something out of the ordinary to express, his oratory will be sound without sense. Even orators practise assiduously on the material of their orations. Macaulay had both matter and manner. So, too, have Lloyd George, Winston Churchill. So had Savonarola, Bishop Berkeley, Edmund Burke. In this connexion agreement that the matter must go hand in hand with manner is easily reached. There must be systematic efforts to acquire an

HANDLING THE ENVIRONMENT IS NOT ALWAYS A WORK PROBLEM

Your problem may not be one of work at all. A change may not be possible because of age, training and qualifications, home ties and duties, or physical disability. It may be possible to find a way out of dull existence and lack of achievement by getting fresh ideas about leisure. A leisure interest sometimes leads to a career opportunity, although this is not the first aim and satisfaction gained from leisure. If you are a married person, and your leisure interests take you out to committees every evening, you might eventually get on to the town council, only to find that something has happened in your family circle which you did not expect, and happened when you were not there to see it.

PUBLIC SERVICE

Many men and women, by following the path of social work or public service, have found a group of satisfactions which was denied them in their ordinary work; and it is for husband and wife to agree on how best they can plan their home life to meet this need, without turning the home into either an office or just a place to sleep in.

The following case illustrates the point of a career problem of a girl aged twenty-three, and how it was solved by leisure interests.

Gladys was an office clerk on routine but highly-skilled and well-paid work. She had been told by a medical authority that, should she marry, she could never be a mother. The problem was—should she change to an occupation which would give more outlet to her material needs, or should she continue where she was?

The answer was that she cannot obtain training with the funds available, which will provide anything like the present salary. The firm is considerate, and she is popular with her companions. There is anxiety in the home. This girl followed a leisure plan, now has her own social club for small boys, and has represented her " movement " at international meetings. She has continued in the same office, and is a very happy, well adjusted person.

acceptable quality of material for presentation. Then, aptitude and ability in combination are judged by the relative merits of the results of application.

To think in these terms is still to have personality in mind. The selection of aims itself is an expression of personality. Natural aptitude gives quality to the personality, and the quality is revealed in ability, how it is acquired and applied. " Knowledge is power " and much more. It is, in many cases, the instrument of the extension of personality. Knowledge opens many doors. Increased and increasing knowledge is a companion of the self, and self, it will be recalled, is the sum total of the self, its mood and its manner, its form and its spirit.

EXPERIENCE AND PERSONALITY

We reach the stage at which is emphasized the fact that just as trivialities, as Dickens said, make the sum of life, so everything that has a bearing, direct or indirect, on the individual is a force in the development of personality. The individual strives to conquer. The outcome is success or failure. Success is the reward; failure may be the lesson that is much more valuable than any immediate reward. It is, indeed, paradoxically, the reward itself, though it may not be recognized as such at the time. The transition from weakness to strength, from obscurity to prominence, from poverty to wealth, is not always achieved without the introduction of undesirable elements into life. Failure may be deserved or undeserved. It may also be the starting point of real success.

THE IMPORTANCE OF FRIENDLINESS

Attitude must be considered again. Attainment of a fixed goal may be beyond the power of the individual—unaided; help may have to be sought. It may be offered voluntarily. Relationships influence the life of every person. The miner in the coal mine is a member of a community the economic interests and necessities of the members of which are similar. The nurse in the hospital is there for purposes that correspond roughly with those of other nurses. The

HOBBIES WHEN WORK HAS FAILED

For the man who has to work in the evenings and cannot join in with the usual round of leisure pursuits, there is nothing like a hobby. This does not merely occupy him at leisure times. It often brings people in to see him. Here are a few instances of people who, being faced with a work problem, illness, unemployment, etc., have built up a life of interest around a hobby.

An ex-school-teacher, aged fifty-five, had had a serious illness, and took up an interest in bees. He is now a local secretary for the amateur beekeepers' association, and runs exhibitions in departmental stores. With his pension, he earns sufficient to live on comfortably. A woman, aged fifty, an accountant in America on a four-figure salary, lost her job and money in the American depression. She took an interest in riding stables in return for maintenance. Now she has her own stable in a country district. A man, an epileptic, aged forty-five, was unable to work. He became interested in fancy mice, and has built up a trade from a mouse farm attached to a country cottage. Another man, aged twenty-nine, lost his post through the bankruptcy of his firm. He had previously been keen on photography, and is now a press photographer.

A man who had lost the use of his arms has learned to paint with his toes; another is a keen Esperantist; and still another has collected rare plants, chiefly from sailors whom he meets at the docks. More than one man has made a fortune out of collecting what other people throw away, but you might get into trouble with your people at home if you start such a collection.

DON'T FEEL "UP AGAINST IT"

A question often asked is: "What do you do when you really feel up against it, and ready for something desperate?" The first essential is not to bottle it up, but to let it come out. If you cannot get advice directly, sit down and write out what you feel about things, then say: "That's me." You may laugh at yourself, and feel better for it, prepared to meet the other person, if there is one, half-way.

mobility of labour in many cases is theory that never becomes practice. We work and we earn; the two, for the vast majority of people, are inseparable. Relationships that enter into life by these routes are inescapable. It may be impossible, often it is, to escape their influences.

In these circumstances there are inevitable clashes of personality. Where is the worker who does not admit that the personality of an overseer makes for discord or harmony? If there is discord, all those who are affected by it are under an influence which in some measure affects the development of their own personality. The effect may be to challenge what is palpably wrong. In such cases antagonism is created, and the development of the personality of those who must come under the influence of the antagonistic spirit is influenced. On the other hand, if there is harmony, if the feeling of goodwill and of comradeship is felt, the intensification and expression of laudable qualities will be fostered, and thus attributes of character will develop the personality in vastly different ways and hall-mark it.

PERSONALITY AND PERFORMANCE

We know less of the personalities of some whose fame persists through their works than of the film stars in Hollywood. The cultured world knows the plays of Shakespeare, but research into the facts of his life has yielded less significant detail than is available about some of the contributors to Greek classical literature. The modern world knows much more about Clark Gable, Norma Shearer, Deanna Durbin. Yet the personality of Shakespeare sets a stamp on his work in a much more fundamental sense than cinema screen work can be said to embody the spirit of those who create, or manufacture, it. In the one case the work is highly individualized; in the other, it is a composite. Indeed, the creative artist cannot keep his personality out of his work any more than in some degree he can fail to reflect the spirit of the age in which he lives.

Even the deliberate attempt to subject the personality will have its effect upon the style of his expression. This applies, of course, with equal relevance to the film stars who

This way out may take longer. For instance. Norman, aged sixteen, had had many changes of school. His father, a professional man, had died young, leaving little money. The boy felt cheated of his opportunity, was a school failure, a work failure and finally a persistent delinquent. The family was still in touch with influential friends, and Norman could not be quite sure as to whether he was rich or poor, because sometimes he stayed in one house and then in another, with marked differences between them. His mother's health failed. Norman had a period of about nine months psychological treatment in hospital, went on with his studies, passed an examination, and is now giving full satisfaction.

The amateur gardener must get rid of a lot of ill-feeling which has been bottled up all day, by hunting for weeds and rolling the lawn. The same kind of relief comes from sawing wood, hitting a golf ball, and for those who like it, community singing. The man or woman who just sits and reads all the evening, without saying a single word to any one, is laying up a store of trouble. For personality in environment demands a way out through companionship and sociability.

Qualifications are of great help in career. Many people in trying to get them aim too high, in the same way that others do not aim at all, but just drift. Handling the environment seems to require a happy mean between what you can do and what is reasonably available. It requires co-operation with others, and not setting off on a lone trail of your own. And perhaps the greatest need of all is a keenness for service, both at work or at leisure. You cannot work without leisure, and you can't really live at all without considering the interests of those around you.

ON MAKING FRIENDS

The part of our environment from which we gain most satisfaction of all is the people about us. It is the people in the world who make it a friendly world or an unfriendly world as the case may be. Happiness and success in this part of our environment does not depend solely upon ourselves it is true. It depends on other people too. Yet it does

are creators of the first rank, and to members of the rank and file in any walk of life. They, too, have their special tasks to perform, and performance is characteristic. In other words, it is the expression of personality. It was Galsworthy who said that personality creates style. His own style was evidence of the truth.

THE GROWTH OF HUMAN PERSONALITY

Personality is a perennial, not an annual. It requires to be pruned, to be nurtured, and to be given opportunities for growth. The analogy between human beings and any other form of life cannot, without danger, be pushed too far. The seed germinates in soil that may or may not be wholly suitable for it. The seed itself may be one of countless qualities. If it is below standard and if it is sown in unsuitable ground, the task of the gardener is made more difficult than would otherwise be the case. When all these factors are favourable, other factors that are incalculable must be considered, although they may be incapable of anticipation, and when they can be anticipated their own power may be superior to that of the gardener who seeks to conquer them. The consequence of a sharp frost, of a violent storm, of protracted drought, of excessive rain, have from time to time threatened great numbers of human beings with partial starvation, or injurious or annoying deprivation.

The difficulties of sound human development are much worse and go far beyond the range that needs to be considered in connexion with animal (but not human), vegetable or mineral matter. Once a seed is sown, its position is static—unless it is violently uprooted by the caprices of nature. Its position, at any rate, is intended to be static. The accepted changes are changes of growth, and growth itself is conditioned by the quality of the seed itself and the variable environment—sun, warmth, rain, and other forces of nature that make variety inevitable.

Human beings themselves are mobile. It is rare for the circumstances of life to be predictable with exactitude for an appreciable time ahead. When a man is examined for

depend chiefly on ourselves and the rules for success are few and simple.

Be kind and considerate and courteous to others. They will appreciate it. Be sympathetic and helpful. They will be grateful. Be open and honest and independent and they will respect you. Be wise yet humble and they will listen to you. Listen to them and they will seek your company. Love others more than yourself and some others, if not all, will love you. Sacrifice yourself for others without hope or expectation of reward or praise and you will find the reward already gained. Don't forgive other people for the wrongs they do—it is never even your place to sit in judgment on them. Judge yourself harshly and seek to gain your own approval. Try to understand yourself and you may hope to understand others. Seek faults in yourself but not in other people. For in you, too, there is a fault. Give yourself nobly and generously, for only as you give shall you receive.

Thus is friendship given and received. Life has no greater glory to offer you than one good friend. And friendship means sacrifice, for friendship is love, a love going out to another and demanding no satisfaction for itself but the satisfaction of going out to that other.

"That other" may be the whole of humanity. So Florence Nightingale gave herself to humanity when in the Crimea she nursed the soldiers, none of whom she had previously known. So also John Pounds in his ragged school when his cobbling was done. So also hundreds of other martyrs and sacrifices to the welfare of humanity. Many of them indeed have "given up their lives for their friends."

BIRDS OF A FEATHER

Besides friends we most of us have associates whom we call friends. We give less to them and expect more of them. They may be only leisure-time acquaintances. Such friends also can add greatly to our happiness in life. But with them also we must remember that the more we put into the friendship the more we shall get out of it.

A word of caution is necessary in regard to these associates

the army, his value to it has been referred to as his " animal value." This value may be all that can reasonably be desired. His parentage, from the physical angle, may be all that may be wished. This, incidentally, has become of the utmost importance to large numbers of people in central Europe. They have been called upon to produce a " family tree " that is beyond the reproach of those who are in authority. Failure to do so has meant all sorts of pains and penalties that could not, or rather would not, have been predicted as possible in modern civilization even by those who enjoyed the rights of citizens in the very places where these racial tragedies have recurred with alarming frequency.

MODERN CONDITIONS AND THEIR INFLUENCE

Assuming that the parentage and pedigree are completely favourable, countless circumstances that are beyond the control of any individual and numberless influences that are capable of individual control will shape human development and consequently human personality.

After the war of 1914-18 currency was violently altered in some countries. There was financial revolution. No one individual could check the monetary changes which everybody who was capable of reasoning and of judgment recognized was bound to have disastrous effects on human beings of all ages, on unborn babies, on the infirm and the aged, on the strong and the active. Just as mass psychology was created and expressed by those events of the times, so was individual personality. In such circumstances exact measurement of either causes or consequences is impossible.

It is certain that in those places where collective human life was revolutionized by currency collapse were many adolescents who, before the collapse, could reasonably have expected smooth and easy progression on life's highway. Their parents, within the boundaries of their possibilities and ideas, had planned in order to ensure smoothness and ease. In the final result they found themselves, in numerous cases, helpless. They themselves were as unfortunate victims of the inexorable facts of life as were their boys and girls for whom they had planned, lovingly, with ambition,

however. There is always a tendency for " birds of a feather to flock together." We must be careful that the associates we choose bring out the best in us. Sometimes a clash of personalities will do it, sometimes a similarity. But if we find our associates are bringing out the worst in us—pettiness, meanness or whatever it may be—it is high time to seek new associates.

MAKING THE BEST OF A BAD ENVIRONMENT

There are then three things we can do about a bad environment if we are conscious of it. We can seek a new environment if we are in a position to do so. We can modify it in the direction of our ideal. We can escape from it either by seeking satisfaction in our leisure which we fail to get in our homes or our work or by day dreaming.

Sometimes of course we have to make the best of it because there is nothing much we can do about it. Then, of course, we must try to adjust ourselves just as we would physically in an uncomfortable bed. There are times when we should give way.

There were two brothers, Jack and Sydney, who lived in uncomfortable circumstances. Their home was always full of strife and argument. Jack always gave way and ignored a challenging point. Sydney always took it up. Jack sacrificed nothing. Sydney was always in a tense emotional state and often unhappy.

So, too, for most of us. Often it is we who are wrong and not the other people. Even if the fault is not in us, we shall often find greater happiness in being more accommodating and less sensitive than in living life as a perpetual battle and with a permanent grievance.

and in businesslike ways, a bright and happy future. Incidentally, the very planning was the practical expression of personality developed by deepened understanding and strengthened determination arising out of the mystery of love and parenthood.

The adolescents (or children, or dependants, or any who came within the range of the operative influences) were probably even more unfortunate victims. The help that they would have received from their parents would have helped them to help themselves, and what they were able to do would have been done under much more advantageous conditions. Yet, at the same time, the very difficulties they had to face impelled some of them to start afresh with new determination. The hardship strengthened their characters, and impelled them to efforts which they would not otherwise have made.

These illustrations, when interpreted, serve to emphasize one important aspect of the development of personality. In certain circumstances ease of progression makes for the sound development of personality. Other circumstances, apparently severely handicapping, may ultimately be proved to have been highly beneficial to the human beings who were most intimately and deeply involved in them. So there is no need for us to feel "victims of circumstances." If our attitude is firm and our ideals clear we can overcome every adversity, and profit by the hard lessons we are forced to learn.

THE BEST WAY TO SPECIALIZE

Under the most favourable conditions the development of personality is a delicate, subtle, and complex process. It will be developed by the very act of participation in life itself; it should be developed not only imaginatively but judiciously, and therefore in accordance with a plan. This, of course, is on the assumption that there is the desire to make development worthily expressive, in the line of progress, and on the plane which is considered to be best in the interests of self-realization.

The expenditure of time needs to be systematized. This

CHAPTER XII

GROWING OLD GRACEFULLY

PERHAPS you are approaching sixty, maybe it's seventy. And you are beginning to wonder what the future has in store for you. You are anxious to know what there is left, what all this talk of senescence and senile decay means.

Probably you have connected the word senility with the doddering old man in his second childhood, and you dread reaching that stage. Yet you feel that old age is gradually creeping on. There is some grey in your hair; you have to wear glasses to read; perhaps, too, your hearing is slightly affected, and at times your memory plays you tricks. Fatigue grips you after a day's work, or you find that the games you played with ease a few years ago take it out of you. You cannot walk so fast or so far.

You do not want to grow old! What can you do about it? There are many things you can do. And you can begin by meeting it with courage and common sense, as something that must inevitably happen to us all. Many people turn old age into a kind of joke: at the same time they are secretly troubled and resent it. That is the wrong approach.

Sometimes a man, through his inability to adjust himself to changing conditions, loses heart. He thinks there is nothing left and that he is finished. But there is no need to let the prospect of old age distress you. You can grow old vigorously and gracefully. You can make a success of your life no matter how old you are. There is much truth in the old saying that a man is as old as he feels and a woman is as old as she looks.

THE CHANCES OF LONG LIFE

So let us consider this question of old age, examining the causes and effects. Let us look at some examples, and history is full of them, of people who have made a success of their old age. And let us dispose of this bogy that worries and scares us.

Socrates, one of the world's greatest thinkers, hit the nail

is not to say that the use of every minute must be rationalized. Variety, said one writer, is the spice of life. He was right. It certainly gives life a flavour. Life requires to be tasted in many ways. The appetizing, nutritious meal is a well-balanced meal. The courses in the meal that is Life ought to be chosen with great care. Most important of all, perhaps, is the foundational course.

The successful specialist concentrates on a self-selected aspect of the subject of his specialization, which is, on the whole, likely to be of the greatest value when he has laid the foundations, broadly and solidly, on general, though relevant, knowledge. The highly skilled surgeon at a certain stage of his career has branched off on a special line. but at the outset his initial work differed very little from that of any student of the science of medicine with its auxiliaries.

METHOD OF WORK

Method is important. Coleridge was pertinent to this theme when he made the point that "If the idle are described as killing time, the methodical man may be justly said to call it into life and moral being, while he makes it the distinct object, not only of his consciousness, but of the conscience. He organizes the hours and gives them a soul: and by that, the very essence of which is to fleet and to have been, he communicates an imperishable and spiritual nature. Of the good and faithful servant, whose energies thus directed are thus methodized, it is less truly affirmed that he lives in time than that time lives in him. His days and months and years, as the stops and punctual marks in the record of duties performed, will survive the wreck of worlds, and remain extant when time itself shall be no more."

Time is of the essence of life. Like air and sunshine, it is available for all. It is, in fact, the one thing that must, irrespective of plan or purpose, be used—or misused. When it is lightly valued, when the intention is merely "to pass the time," it is none the less used. It is, in short, unalterably continuous whereas air may be foul air that ought to be avoided instead of fresh air that is beneficial, and sunshine, because of the vagaries of climate, may be temporarily absent.

on the head when he summed it up in these words: "The body is the source of endless trouble to us by reason of the mere requirements of food; and is also liable to diseases which impede and overtake us in the search for truth; and by filling us full of loves and lusts and fears and fancies and every sort of folly prevents us ever having, as people say, so much as a thought."

There is the secret! It is this body of ours that is the trouble. Sometimes it gets overworked, sometimes it breaks down, and sometimes it just tires. And most of the time it is entirely our own fault. Many people attempt to cure and adjust their ailments themselves. Knowing nothing of medicine, they pour into their bodies all manner of drugs and physics, fully expecting it to recuperate. They indulge in daily doses of pills and pastilles, simply because they have seen them advertised. And not being satisfied with drugging themselves, they offer their discoveries to their unfortunate friends as infallible cures.

THE PRINCIPLES OF HEALTHY LIVING

The first thing, then, is to stop this self-indulgence and to follow Nature's way, which means, of course, that you must take the trouble to learn Nature's way, to acquire a working knowledge of the principles of healthy living. As Pythagoras tells us: "Do nothing unknowingly, but be taught what is requisite: and thus you will pass life most pleasantly. Nor is it meet for you to have no care of the body; but to make yourself a moderation in drink and food and exercises; and I call that moderation which will give no pain."

Prevention is better than cure. But if you feel really ill or out of sorts the best thing to do is to see your doctor. It will come cheaper, too, in the long run, for if you have a regular doctor he knows your family history as well as your own medical history. He is in a position to know what treatment will be most effective in your case.

So stop bothering about imaginary ailments and keep yourself fit. Your body has reached another stage in its development, but that does not mean that you are reaching the end of your tether. Far from it. It has been estimated

COURAGE AND PERSONALITY

Courage is needed for the wise planning and use of time. In many spheres of human activity it is easier to yield to temptation than to resist it. The person who wields power through personality has, it may be taken for granted, passed through a period of successful preparation. The man of courageous personality has worked into his very being the necessary elements before he can use them effectively. Two recent examples of courage will serve to bring out the point.

Professor J. B. S. Haldane, one of the specialists who gave evidence at the public inquiry into the loss of the British submarine, *Thetis*, explained how he, in conjunction with men who had lived, by choice, under the conditions of the civil war in Spain, conducted a series of experiments to ascertain how death overtook the men in the doomed vessel. Sergeant Jack Arnold Bullard, pilot of a Royal Air Force bomber, had a young public school boy with him as a passenger, developing air-mindedness. There was a collision in the air, the bomber lost its tail and was about to crash. The boy was told to jump, but was unable to do so, whereupon the sergeant removed him from the cockpit, got him to the side of the plane, and assisted him to pull the ripcord of his parachute. The boy landed unhurt, but the sergeant, left with too little time to open his own parachute, was killed in the crash.

Here are examples of heroism that was reflective of each hero. Throughout the experiment, Professor Haldane made his notes rationally and objectively. "This was not any showing off," commented one writer, "it was a practical experiment to be of help against future disaster. Because these men did what they did, others in the future will do their work under conditions of greater safety." In the other case, the R.A.F. sergeant was displaying the quick yet reasoned response to imminent danger of the disciplined mind. There are all kinds of courage. There is the courage of the great Montrose, mounting the scaffold under the eyes of his enemy, Argyll. There is the courage of the lonely hours in the dark room, facing all the forces of evil and disaster and pain. There is the swift, instinctive leap to the

that an animal should live five to seven times the length of its active growing period. And if we apply this law to mankind a life span of one hundred to one hundred and fifty years should not be impossible.

LIFE IS CONTINUOUS!

Biologists generally allow a life span of ninety years, divided into three more or less equal parts: thirty years for development, thirty for maturing and thirty for involution, which the dictionary rather crudely describes as the "curling up of parts." Dante put the termination of youth at forty-five years. Victor Hugo regarded forty as the old age of youth and fifty as the youth of old age. Dublin, the famous American insurance statistician, says that sixty-five years is the convenient starting point for old age. In our own view the attitude taken in Chapter V is the soundest. It presents life as a succession and shows that every age should be regarded as a preparation for the next. Individual and social life is a continuous process that we cannot divide into definite periods, and we should all be happier if we appreciated this fact.

Moreover, the expectancy of life has increased considerably in the last fifty years, and surveys show that twice as many people now attain old age as did in 1800. Better living conditions throughout the world are responsible for the added lease of life which the average man may now expect. It is therefore up to us not only to insist on further improvements, but also to do something ourselves by improving our personal habits and ways of living. Government facilities for better health will improve only when we demand them and make use of them.

THE CAUSES OF OLD AGE

Scientists differ in their theories about the actual causes of old age, but all are agreed that it can be postponed. Brown-Séquard, one of the earliest pioneers of rejuvenation, believed that hardening of the tissue and bones, produced by decay of the glands, was responsible. Elie Metchnikoff put it down essentially to the poisoning of the system by

rescue in the moment of catastrophe. There are the hours of steady waiting for an inevitable end. All men admire courage.

Because there are "all kinds of courage" and because courage is needed for the development of personality, it is worthy of greater emphasis.

It is natural to think of courage as something dynamic and spectacular. It need be neither. Courage means different things to different people. "Courage to live" as one thinks is merely "resignation" to another. Beethoven went deaf. He was a composer before his deafness. He was an even better composer afterwards. Affliction did not dismay him. It impelled him to take courageous action. His courage gave him strength to wage his fight against adversity, and he gave the world some of the masterpieces in the world of music.

COURAGE AND DETERMINATION

Courage is an attribute of character. Determination is the handmaiden of courage. There is a difference between the two. Determination is, in many respects, more rationalized than courage. Courage is determination plus inspiration, imagination, intuition, faith. Courage makes us fight against odds, impels us to believe in ourselves.

There are national acts of courage—war, indeed, would be impossible unless there was the conviction of rightness on both sides—which are historical landmarks that indicate turning points in the evolution of nations; the civil war in America, the political and economic revolutions in Russia, the civil war in Spain.

Individuals also make history by their courageous acts. The winner of a war decoration gains his honour in action and often has the limelight of publicity focused on him. Deeds equally heroic are done with a quiet resolution that is unknown to any but the hero who is silently at work. Walter Scott's life furnishes a fine example of this type of quiet heroism. He set himself a herculean task to wipe off a debt running into thousands of pounds. Morally (C. D. Younge, in his book on Scott, tells us) Scott was not

the rotting of waste material left in the bowels by imperfect digestion and evacuation. Victor Horsley ascribed it to the degeneration of the thyroid gland, the large ductless gland situated at the upper part of the windpipe; while Lorand and many others agreed that it is due to the decay of the ductless glands, chiefly the thyroid and sexual glands.

In fact the relation between the sexual glands and general health was suspected long before modern discoveries on the subject. Théophile de Borden wrote at the end of the eighteenth century that: "The organs of generation have the power of secreting the finest and most spiritual parts of our nourishment; but at the same time they are so organized that these perfected and ennobled juices can again return and be received into the blood. Like the brain, therefore, they belong to those most important organs which serve for bringing to perfection and ennobling our organic matter and power and even ourselves."

The change in sexual function takes place in the average man between sixty-five and seventy, and it is noteworthy that growing old, or senescence, follows. It affects all our vital organs and senses. We feel fatigued easily, and there is a general slowing down of all our functions. The skin becomes discoloured and rough, and wrinkles and crow's feet become prominent. The eyes become sunken through the loss of the fat round the bony hollows in which they are set, while the cheeks lose the fat that had previously supported them and fall in. Sight, of course, diminishes and the hearing becomes less acute. Loss of water content gives a greater fragility to the bones, while the shrinking of the spinal column causes stooping and reduces height.

It is Nature's way. We can postpone it but we cannot stop it. Yet there is no need for despair over it. On the contrary, many people have got from these years an intense satisfaction, and there is no reason why we should not do the same. Solomon might have been aware of the trials of age, as his flowery account of it in the last chapter of Ecclesiastes suggests, but there is no doubt that he also knew the joys of living.

When a man has reached sixty, has reasonably good health,

responsible for the debt, or at least only in so far as he had trusted too implicitly to his partner's over-sanguine statements. But, legally, he was equally responsible with him; and even if he had not been so, his sense of commercial integrity, and of gentlemanlike honour, made him acknowledge his liability for the whole debt, enormous as it was, and resolve to give himself up to the effort to clear it off by his own exertions: if he lived and retained his health, nobody should lose a penny by him.

Similar courageous acts can be told of others.

TYPES OF COURAGE

Carlyle lent the MS. of his first volume of *The French Revolution* to a friend whose servant, not realizing its value, used it to light the fire. Carlyle, unlike some methodical writers, had kept neither a copy of his writing nor the essential raw material. He had to rely upon his memory for the re-writing, which he determined must and should be done. He courageously began and courageously finished this task of re-writing, heavy though he must have been at the total destruction of the original.

Sir Isaac Newton, it is told, performed a similar task with, however, serious consequences to himself. His dog, Diamond, by knocking over a taper, set fire to the intricate calculations that had taken a long time to work out. Newton worked hard to make good the loss, but both his health and his understanding suffered.

Courage is needed either to tell the truth or to withhold it, as is revealed in time of national crisis and afterwards. Not only in the lives of the great is there courage in action. Many a humble worker has to struggle from adolescence to old age against adverse circumstances. He (or she) not only undertakes the inevitable struggle with courage, but also with cheerful resignation. The small trader puts every ounce of himself into his business. Events over which he will not have effective control foreshadow his ultimate extinction, but he continues to carry on his business, fortified by the courage that gives strength.

Time brings change. Prosperous individuals become

and has lived a life of sensible moderation, he should be at the apex of his mental ability. His intellectual powers should not slacken for another twenty years at least. He may not have the physical elasticity of youth, but he has compensations in the way of a greater store of experience, and should be able to use his knowledge and judgment for a better and more useful life.

OTHER FACTORS INFLUENCING OLD AGE

Temperate climates are said to be more conducive to general longevity than tropical countries, though some warm ones have an excellent record of old age. Greece, Scandinavia, the Pyrenees, California, the Baltic States and some parts of the Balkans, have all been regarded as favourable, but Russia and India are perhaps the classical countries for centenarians, though authentic records are not always available. High elevation and length of days have also been correlated, and it is said that the monks of Athos, many of whom lived to reach one hundred and fifty years, owed their old age to the climate and seclusion of their mountain retreat.

Heredity, too, must be taken into account. Accounts of long-lived families are numerous, but it is always difficult to estimate how much is due to actual heredity and how much to moderate, healthy and secure ways of living. Families that have the habit of living well tend to go on living well.

The nature of occupation is also an important factor, and on the whole it seems that those living at a distance from "centres of civilization" have a greater chance of attaining a vigorous old age than those who have to spend their days in the midst of turmoil. Peasants are renowned for the great ages they often reach.

SOME MODERN METHUSELAHS

Indeed, the oldest man in history was a peasant. And the more modern Methuselahs have nearly all lived close to the soil. In England, Herbert Jenkins of Yorkshire, who saw service at the battle of Flodden Field, going there with a horse-load of arrows at the age of twelve, was reputed to

impoverished. Successful organizations are threatened with failure. "Courage, as all true qualities," it has been said, "is a balance between extremes: its deficiency is the fault called pusillanimity or faintheartedness; its excess, disregarding the requirements of prudence, is rashness; if the excess endangers others, it is recklessness."

Balance is not easily struck in the contemporary world. Courage to attempt achievement was never more needed in certain fields than it is today. It can be either active or passive. It requires to be built upon a firm foundation of appropriate knowledge and clear-sightedness. But achievement is not enough. It should be worth while, and the means by which the end is gained should be able to withstand critical analysis.

WORTH-WHILE ACHIEVEMENT

This broad survey of some expressions of the spirit that goad people in the mass or individually to action, is suggestive to those who would develop personality. There must be a keen awareness of the dangers of over-simplification. The human personality is developed by every human act and by every human thought, even though the thought does not lead to immediate action, and the development, which has its sequel in action, deliberate, haphazard, or unconscious, is imperceptible. Of course, the more conscious the action is, the more systematically it is undertaken and maintained, the better it is likely to be for the doer.

Scott's attitude to what most people would probably regard as something beyond their own remedial power has been quoted. His advice to a young man who, having secured a position, asked for guidance, is worth noting: "Beware of stumbling over a propensity which easily besets you from not having your time fully employed—I mean what the women call *dawdling*. Do instantly whatever is to be done, and take the hours of recreation after business, never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily and without interruption. It is the same with

have lived on for one hundred and fifty-seven years after the Scots had been routed. He began life as a peasant but ended as a fisherman.

Thomas Parr, of Shropshire, was more famous though less aged. He seems to have been still leading a gay life when long past his century. At one hundred and two he had to do public penance for begetting an illegitimate child, and nineteen years later, when the scandal had presumably died down, he married his second wife.

Thereafter he went about his marital and daily tasks efficiently, as his wife testified to William Harvey, the great surgeon and discoverer of the circulation of the blood, for more than three decades. But at the age of one hundred and fifty-two he succumbed to the temptation of taking a journey to London to visit the king. The journey was not too much for him, but the king was. Charles I and his court treated " Old Parr " so royally that he died a year later.

In our own times centenarians are common, but few seem to have achieved the five extra decades of " Old Parr," at least not with the same distinction. A few years ago, however, New York and London were startled by a visitor from Constantinople named Zaro Agha, who carried papers showing that he was born in 1774. In New York the abstemious old gentleman was knocked down by a car, but recovered rapidly and visited London a year later at the age of one hundred and fifty-seven years.

OCCUPATION AND AGE

Intellectuals, too, live long, though they seldom compete successfully with peasants as centenarians. Roscoe Thayer gives us the following averages for the various professions: musicians, sixty-two years; philosophers, sixty-five; poets, sixty-six; novelists, sixty-seven; government officials, seventy-one; statesmen, seventy-one; inventors, seventy-two; and historians, seventy-three years.

The dignitaries of the Church probably have a higher average than any of these groups. They are notoriously long lived. Cardinal de Salis reached one hundred and ten years. Pope Gregory IX, who took a very strong view of

business. If that which is first in hand is not instantly, steadily, and regularly dispatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion."

AVOID THE LINE OF LEAST RESISTANCE

The line of least resistance is naturally taken by large numbers of people. In a sense whatever is, is natural. There is no perfect man. The abnormality of the one is the normality of the other, and vice versa. Whatever is, it may be reiterated, is natural—from some angle, but to show a propensity to stultify action that might develop the doer because "dawdling" is the natural habit, would be, in effect, to deny the probability of personal development. The valuation of life needs to be on a higher plane. Its acknowledged value should convince the individual that "something can be done" about any state. When the body is sick and the doctor diagnoses an insidious complaint, the natural act is to do "something" that is remedial. Even if the diagnosis is that the patient is suffering from an incurable disease, fatalism does not lift its head. The patient (or his or her adviser) does not "wait for the end" without attempting, with scientific aid, to delay it as long as possible.

NEED FOR A STIMULUS

Human personality and its development can be looked at in a similar manner. Development at the best will be in accordance with unchangeable functions, but there is such enormous scope for modifications that none need be deterred. In the majority of cases it is not a remedy so much as a stimulus that is required. To have an example and to copy it, to carve one's life in accordance with a well-chosen pattern, to be satisfied with slow sureness rather than to be erratic and to try to build up rapid advances is the safe pathway of life. A great philosopher's maxim was, "Any man can do what any other man has done." This was the suggestion of truth in the absence of truth. Exaggeration may be colourful and imaginative; unless its very nature is understood it can do great harm at one remove by defeating

papal over temporal authority, was eighty-nine when he succeeded to the throne of St. Peter and guided the destinies of Christendom for eleven years thereafter. Martin Routh, priest and scholar, who was President of Magdalen College, Oxford, for sixty-three years, also arrived at his century. The great Cardinal Newman was eighty-nine when he died, and Archbishop Temple, who officiated at the Jubilee of Queen Victoria, was eighty-one. In our own times there are many aged clergy. Dr. W. R. Inge, the "Gloomy Dean," is still working vigorously in his eightieth year, while the life of Dr. Winnington Ingram, who has just retired from the bishopric of London, is an excellent illustration of the merits of his philosophy. "Look straight into the light," he says, "and the shadows will always be behind you."

A glimpse at the lives of statesmen suggests an even higher average than that granted by Thayer. British prime ministers and lord mayors, for example, are well known for their ripe years. That "Grand Old Man" of the Victorian era, William Ewart Gladstone, who became premier when over sixty, lived on to the age of eighty-nine, mentally alert and capable to the end. And within recent years there have been two octogenarian Lord Mayors of London: Sir Thomas Crosby in 1911, the first medical man to hold the mace, and Sir John James Baddeley in 1921, who brought out in that year a notable account of the London area known as Cripplegate.

Among Continental figures stands out Thomas Masaryk, the Czech patriot and politician. His early days in the mid-nineteenth century were spent as a blacksmith's assistant, but through dint of hard study he became a professor. During the early days of the War he was exiled from his country and worked for a while as a professor in the University of London. In 1917, at an age when most men are thinking of their carpet slippers, he organized the Czechoslovak Independence movement and made the historic trek with his band of followers to America, whence the Czechoslovaks entered the War and gained the independence that was taken from them again in 1939.

Masaryk's life reads like a fairy story. "Once upon a

the very object that is in view. "Try, try, try again," as Mr. Chamberlain echoed on a famous occasion tense with international significance. Such persistence, such doggedness in the pursuit of a worth-while end refreshes optimism —provided it does not kill it by inducing you to attempt the impossible and by allowing failure to achieve to give birth to a fatalistic stagnation. The archives of the British Museum are richer because the keen observation of an East India Company's cadet, together with the subsequent labours of a couple of clerks, led to a collaboration that increased the number of priceless documents. Another worker in the interests of the East India Company, Joseph Hume, by perseverence in the acquirement of special knowledge, extended his range to such an extent that in the hour of danger he was the man who was able by his skilled action to save lives that were endangered at sea.

SACRIFICE AND ADVENTURE

Much can be done in countless ways when the will to do is present and exercised. Life is, indeed, THE great adventure. But it is for the would-be adventurer to recognize that sacrifices are exacted. All who know even a little about English grammar and about those who have contributed, authoritatively, to it, have heard of the name of William Cobbett. His grasp of the structure of language was not born with him. He got it by working for it. "I learned grammar," his declaration runs, "when I was a private soldier on the pay of sixpence a day. The edge of my berth, or that of my guard-bed, was my seat to study in; my knapsack was my bookcase; a bit of board lying on my lap was my writing-table; and the task did not demand anything like a year of my life. I had no money to purchase candle or oil; in winter time it was rarely that I could get any evening light but that of the fire, and only my turn even of that. And if I, under such circumstances, and without parent or friend to advise or encourage me, accomplished this undertaking, what excuse can there be for any youth, however poor, however pressed with business, or however circumstanced as to room or other conveniences? To buy

time," as Emil Ludwig writes, "the emperor had a farm servant who was a serf. But the son of the serf went to school and learned philosophy. He sojourned in the big cities and came to know that his nation was kept in slavery. And when he had grown so old as to be in that stage of existence wherein bodily and mental powers generally begin to wane, he rose up and, unarmed and friendless, went wandering round the world. He rallied kings to war, overturned the old empire, and founded an independent state for his own people, over whom he ruled wisely and long, even unto very advanced old age."

THE INSPIRATION OF WORKING FOR A CAUSE

The inspiration of working for a cause, without thought of political fame, seems therefore to bring its own reward of a long and full life. Such men have no time to sit still and grow old. Sir Moses Montefiore, the early Victorian philanthropist, worked vigorously on behalf of the Jewish people, devoting most of his fortune to their welfare, till he died at the age of a hundred and one.

For a contemporary example look at Tom Mann, the venerable trade unionist, who was one of the central figures of the great dock strike. Always in the forefront of the battle, he has suffered persecution and imprisonment; always striving to lessen the burden of his fellow workers, he has never spared himself. But now, at the age of eighty-three, he is still active and vigorous, still engaged in his life's work of service to the people.

Again, there is that "Grand Old Man" of the Labour movement, George Lansbury. Born in 1859, he has been a Member of Parliament since 1921. He was the editor of the *Weekly Herald*, which grew into the *Daily Herald* largely through his efforts. From 1929 to 1931 he was the First Commissioner of Works, and it is through him that many of the iron railings that enclosed the green spaces of London have now been taken away, that more playing fields have been made available, and that bathing is now permitted in the Serpentine, Hyde Park, and along parts of the Thames where it was previously forbidden. He also

a pen or a sheet of paper I was compelled to forego some portion of food, though in a state of half-starvation: I had no moment of time that I could call my own; and I had to read and to write amidst the talking, laughing, singing, whistling, and brawling of at least half a score of the most thoughtless of men, and that, too, in the hours of their freedom from all control. Think not lightly of the farthing that I had to give, now and then, for ink, pen, or paper! That farthing was, alas! a great sum to me! I was as tall as I am now; I had great health and great exercise. The whole of the money, not expended for us at market, was twopence a week for each man. I remember, and well I may! that on one occasion I, after all necessary expenses, had, on a Friday, made shifts to have a halfpenny in reserve, which I had destined for the purchase of a red herring in the morning; but when I pulled off my clothes at night, so hungry then as to be hardly able to endure life, I found that I had lost my halfpenny! I buried my head under the miserable sheet and rug, and cried like a child! And again I say, if I, under circumstances like these, could encounter and overcome this task, is there, can there be, in the whole world, a youth to find an excuse for the non-performance?"

PLEASURE FROM ACHIEVEMENT

One who was concerned with giving to the world the written expression of others, William Chambers, also made an illuminating confession for the benefit of developing youth: "I stand before you a self-educated man. My education was that which is supplied at the humble parish schools of Scotland; and it was only when I went to Edinburgh, a poor boy, that I devoted my evenings, after the labours of the day, to the cultivation of that intellect which the Almighty has given me. From seven or eight in the morning till nine or ten at night I was at my business as a bookseller's apprentice, and it was only during hours after these, stolen from sleep, that I could devote myself to study. I did not read novels: my attention was devoted to physical science, and other useful matters. I also taught myself French. I look back to those times with great

established the first Poor Law Labour Colony, and the first Labour Colony for the Unemployed at Hollesley Bay. In fact, he has served many causes, from women's suffrage to unemployment, the general welfare of the poor, and the abolition of war. He has combined action with study and authorship, and at eighty is still a significant force in British life.

Among many other aged workers for a great cause mention should be made of Motilal Nehru, the renowned Indian leader and author of the famous Nehru Report, who died at the age of seventy-four, preserving to the last the appearance of a Roman senator in his prime. His was a disciplined but overworked life in which no moments were wasted and some were set apart for physical exercise. He set an example in the good life which politicians would do well to follow, for among them the relationship between a healthy body and a progressive mind is too often forgotten.

OLD AGE AMONGST WRITERS AND SCIENTISTS

Scientists and doctors are also long lived, the seclusion of their laboratories and the mental stimulus of their occupations helping them to sustain their intellectual vitality. Charles Darwin, although an invalid for many years, published his *Origin of Species* when he was over fifty, and his famous *Descent of Man* at sixty-three. His kindliness, honesty of purpose and devotion to the truth endeared him to his many friends until his death at the age of seventy-four. Chief among these was Thomas Henry Huxley, who was known as Darwin's "bulldog" because of his virile championship of evolution. He died at seventy after a lifetime of brilliant research and educational propaganda.

What Darwin was to biology and the rational approach to life, Sigmund Freud has been to psychology. His probings into the subconscious and his studies of the causes behind man's behaviour have opened up vast fields of discovery on mental development and welfare. Uprooted from Vienna after a lifetime of work there, he published, in his eighty-fourth year, a brilliant book on *Moses and Monotheism*, and died in London in late 1939. It is indeed fitting that the

pleasure, and am almost sorry I have not to go through the same experience again; for I reaped more pleasure when I had not a sixpence in my pocket, studying in a garret in Edinburgh, than I now find when sitting amidst all the elegances and comforts of a parlour."

A general confession by the rich who were poor in their early lives would make highly significant reading. Many of them, confessing the truth, would say that in the days of their struggle, when they were determined to raise the standard of their own lives through self-effort, in the days when every penny counted for much and when every hour not purposively spent was an hour wasted, they extracted " more " from life then than they were able to do later when money could purchase things that gave little pleasure and was useless in searching for happiness and good health. This paradoxical situation in life is worth remembering, but should not drive the thoughtless or the superficially thoughtful to the conclusion that money, position, power, do not matter: they do matter enormously when they are employed to develop man as man or woman as woman, and to strengthen him or her as one of an army that is genuinely concerned with the development of the human race.

THE INSTINCT OF ACQUISITION

Acquisition for the sake of adding to material possessions can be a sordid thing—think of the miser. It can also be the legitimate expression of the man with special knowledge and exquisite taste with which he demonstrates his gifts as a specialist—the collector. Dr. Harold Dearden, in *The Science of Happiness*, points out that the results of the instinct of acquisition include " a desire to collect and keep all sorts of objects, irrespective of their use or value." He adds: " The Jackdaw of Rheims was obeying this instinct when he collected the cardinal's ring, and many human ' collectors ' are actuated by no more intelligent a motive than this. The miser has it in a diseased and exaggerated form, and the pockets of any small boy will afford ample evidence of the early manifestation of the same instinctive tendency."

father of the study of mental health should be so outstanding an example of mental vigour and adaptability in old age.

Some other scientists who have done good work after their allotted span will be dealt with later, but we might notice two Indian scientists who were at the height of their mental power at seventy. Sir J. C. Bose, founder of the Bose Research Institute at Calcutta and universally known as a great physicist and student of the sensitiveness of plants, was still absorbed in the investigations at his institute when he died at seventy. His contemporary, Sir P. C. Ray, at seventy-nine is still "taking long walks in all kinds of weather." He is the father of chemical research in India and the pioneer of industrial development in that country. But he has always remained a typical Indian *guru* (teacher), living an extremely simple life and devoting his income and energy to the encouragement of his pupils and the progress of his country.

Old age amongst writers is as frequent as it is amongst scientists. Tolstoy was eighty-five when he died, Oliver Wendell Holmes eighty-five, Voltaire eighty-four, Goethe eighty-three, Victor Hugo eighty-three, Tennyson eighty-three, Wordsworth eighty, Emerson seventy-nine, Browning seventy-seven and Longfellow seventy-five—to mention only a few examples. Thomas Hardy died at the still riper age of eighty-eight. Beginning as an architect and wishing to become an art critic, he turned to writing novels in his thirties, book following book for the next fifty years. They helped to break down many prejudices with their realistic portrayal of the lives of ordinary people in the countryside he loved.

Among our own contemporaries, George Bernard Shaw can boast with truth that he is eighty years young. One might say that he has discovered the secret of going "back to Methuselah," but the real truth lies in a keen interest in life and a frugal and disciplined way of living. He is a vegetarian, teetotaller and non-smoker, takes exercise regularly, and is a strong supporter of the New Health Movement.

H. G. Wells, the draper's boy who became a scientist and

THE VALUE OF FAITH

To live life on such a plane is to live it childishly. To live adventurously and altruistically is not only to exalt self, but also to help others to lift themselves, and happily their gain gives the one who helps the inner satisfaction that is characteristic of man at his highest when, in the light of human values in comparison, his satisfaction is justified. Romain Rolland, in his volume with the defiant title *I Will Not Rest*, recalls that in a discussion on the independence of thought, he wrote: " Whoever knows me, whoever has read even one of my books, can say whether their tone is that of a ' detached ' man, or rather on the contrary, of a man torn by the sufferings of the world and struggling to alleviate them. Whatever one may think of my ideas, it is difficult to deny me faith. That faith has, since my youth, supported me in my trials, and borne me across the gulf."

Faith is one of the key words in life. It accounts for much because faith itself is often the one essential that matters. Without faith, plans and purposes go awry.

Think of many strands of contemporary life.

Words! WORDS!! WORDS!!! Do they really mean anything in the scheme of things? Yes and no. The paradox is present. The fact may as well be recognized. Modern civilization is being adversely affected in many ways because the leaders of thought and the moulders of opinions seemingly experience little, if any, difficulty in solving by word of mouth many of the problems that are inseparable from contemporary life. The transition from ignorance to knowledge has brought facility of expression that is as dangerous as it is glib.

RECONCILING DIFFERENCES OF OUTLOOK

Fundamental differences exist. There are obstacles that must be surmounted in any attempt to set up any standard that is designed to mould and to guide activities so that they become and remain directional, purposive, and general. Some time ago the Archbishop of Canterbury broadcast " A Recall to Religion." On the same evening a film version of Marc Connelly's *Green Pastures* was being shown. This

then a writer of varied scope, runs Bernard Shaw a close second in energetic and vivacious old age, though he is fond of the good things of life and believes in moderate enjoyment of the pleasures of the table. At seventy-four he published *The Fate of Homo Sapiens*, one of his most vital and critical books.

The antithesis of Shaw and Wells is Sir Rabindranath Tagore, the Bengali poet, dramatist and novelist, whose later years have been devoted to the cultivation of Indian culture at his unique university at Santiniketan and the progress of Indian emancipation. His life and work is based essentially on mysticism and idealism, but he shares with the rationalist Shaw a truly vigorous and alert old age, founded on the health precepts of ancient India. Very nearly eighty, his is still one of the keenest minds in India.

OLD AGE IN OTHER SPHERES OF LIFE

Other spheres of activity can also claim many distinguished old men. In music, the famous composer Delius, who began by growing oranges in Florida, is seventy-six. Jean Sibelius, the Finnish composer who recently finished his eighth, and some say his greatest, symphony, is seventy-four. Sir Henry Wood, renowned for his promenade concerts, is seventy, while Sir Walford Davies, "Master of the King's Musick," and popularizer of the principles of music through the wireless, is a year younger.

The grand old man of the stage is probably Sir Frank Benson, the octogenarian Shakespearian actor, who made his first appearance on the London stage in 1882 under the management of Sir Henry Irving. Irving himself ended a brilliant and hard-working life as an actor-manager when he was nearing seventy, and was buried in Westminster Abbey.

The music hall and cinema, too, have their patriarchs. Charles Coburn, though well past eighty, still takes us back periodically to the "good old days" with the unforgettable songs he made popular. Most of his early contemporaries are no more, but they also managed to attain a ripe maturity, in spite of the hurry and bustle of life behind the footlights.

portrays a primitive conception of God. In the same programme was a travel film of Guatemala. This brought out the tenacity with which the Mayan Indians cling to their own religion on the very steps of the cathedral in which Christian principles are expounded.

Knowledge of what was done or attempted by our predecessors, of what is being done or attempted by our contemporaries, can be brilliant in its illumination and most helpful. Too often there is neither desire nor intention to learn from either the past or the present, so that problems can be quickly solved on a rational basis.

The development of human personality is bound up with the solving of human problems, some of them of the highest importance, and some of them problems that will be solved only when there is goodwill on the part of the majority to work for solutions. "The evolution of life," contends J. E. Turner in *Personality and Reality*, "means the evolution of dominance or effective control of the environment; this again, can be attained only through the evolution of ideation, thought or intellect as one essential factor or aspect of the increasingly complex, yet at the same time increasingly definite, mind; and finally, the evolution of mind, when thus regarded in its wholeness as a unified system, culminates in selfhood or personality."

PERSONALITY AND POWER

Personality must also, as has been suggested, be understood and interpreted in terms of power. The struggle to overcome difficulties develops personality. There is, however, development through the exercise of power that creates difficulties for others. Think of the lives of some of the great leaders of peoples. Take the names of a dozen, think of what they achieved or failed to achieve. It will be seen that their lives furnished contrasts and even sharp contradictions. Their aims may have been similar, but their methods have been expressive of their varying personalities.

What is the motive power of leaders? Do they become leaders by struggling to overcome adversity until they succeed? Are they driven onwards by an objective power

Morton Selten completed sixty-one years as an actor by making a film in his eighty-second year.

Finally, the reputation of the army and navy for old age is high, though aged warriors are often more crusty and bigoted than gracious and mentally alert. There are exceptions, of course. Sir Robert Baden-Powell did not rest on the laurels he gained at Mafeking. He founded the Scout Movement in 1908, has travelled extensively, and at eighty-two can still be described as a truly "good scout."

General Sir Ian Hamilton is four years older than the Chief Scout. He commanded the Mediterranean Expeditionary Force during the War and was one of the few British generals to become really popular with his men. Recently he was involved in a train accident, but continued the journey unperturbed by the shock. It is said that "old soldiers never die, they only fade away," but Sir Ian can hardly be said to be fading away.

SOME FAMOUS OLD WOMEN

So much for men. Women live longer, as the insurance companies have long recognized. There are more females than males in most countries, and it is calculated that in England there are eighty women to every thirty males aged ninety and over, while according to the last census there were one hundred and four women centenarians to only forty-two men. This greater longevity is not surprising. Women lead a more sheltered life than men, they are more temperate, and less prone to accident and disease. Moreover, the childbirth risks are considerably less than before.

From the ranks of famous and gracious old ladies some stand out like beacons beckoning us onwards, giving us courage and showing us the way. Queen Victoria, for example, was well informed, shrewd, and determined. She set her people an excellent model in domestic virtues, and ended a very gracious, if somewhat autocratic, old age at eighty-two. "No former monarch," writes an admiring historian, "so thoroughly comprehended that the powers of the crown are held in trust for the people. She was the most constitutional monarch that Britain has seen."

that is greater than any that they themselves are capable of generating? Are they inspired, and if they are, do they function in accordance with an insurgent inspiration? Is their work as individuals, and the work that others undertake for them, constructive or destructive?

These are questions that call for serious thinking if they are to be answered in rational ways that reveal the truth. And the truth, stated in a single sentence, is that the lives of leaders synthesize qualities of character, good and bad, which are common.

In psychological phraseology, they are " motivated " by objective forces; in other words, the stimulus is from without. Inspiration should go hand in hand with interpretation. Such leaders would be created rather than creators. The effects of the exercise of extraordinary motive power can be observed, analysed, and appraised, and when thinking seeks to arrive at conclusions, the one conclusion that is likely to be reached is that there can be no final judgment for years on the purity or the impurity of motives, on the relative strength of the subjective and objective forces at work, and that happiness and misery, suffering and the alleviation of suffering, just and unjust acts, gains and losses, follow leadership in action. There are, in fine, both construction and destruction, creation and disintegration.

We will say no more here of the personality which makes a leader what he is. The whole subject is fully discussed in a later chapter. The important point is that the leader himself, of whatever kind, is a personality and has a personality. In most cases of leaders of men the personality is strong and dynamic even if not always admirable.

PERSONALITY THAT MAGNETIZES

Personality that magnetizes or hypnotizes produces changes in the personality of every one who comes into contact with it. To watch a mob of people electrified by the magnetic personality of a leader can be one of the most exhilarating experiences in life. On the other hand, it can be so terrifying as a demonstration of the irrationality in rational human beings as to cause man to despair of the

But then, England has always been noted for the charm of her women. Lady Pleasant Smith, a close friend of Queen Victoria, died within three months of her hundred and fourth birthday. "Her clear intellect," it was said, "prodigious memory and wonderful powers of sympathy and adaptitude were but reflections of her lustrous youth."

Ireland holds the British record for feminine longevity. Catherine, Countess of Desmond, is said to have reached the great age of one hundred and forty, but such records from medieval times are seldom above suspicion. Even so, she must have been very old and history will continue to regard her as the oldest British woman. In recent years the Hon. Katherine Plunkett maintained the Irish record by celebrating her one hundred and tenth birthday, after a lifetime of good health. She attributed her long life and vitality to a tranquil and temperate existence.

But most famous of all the remarkable old women of modern history, though not a centenarian, is Ninon de L'Enclos. During her youth she led a carefree life and remained an unconventional leader of Parisian society and fashion, surrounded by the most famous men of her time, till she died. At seventy she had the appearance of a "mature woman in her best period," at ninety she was still so beautiful that a young man fell madly in love with her, and on her death bed that same year she was described as looking like "a beautiful woman of twenty-five asleep." Her face and figure retained their youthfulness to the last, and she always moved with the vigour and elasticity of a woman in her prime. The secret of her continued youth was physical exercise and self-massage, according to a system she had evolved for herself. Sanford Bennett, the great physical culturist, acknowledged his indebtedness to a study of her methods.

Among our great English actresses the name of Dame Ellen Terry immediately springs to the mind. One of the most beloved women of this country, she shared many of Irving's successes at the Lyceum and was still vivacious and active when she died at eighty. Another example of woman's determination never to be beaten by age or tragedy is Sarah

onward march of human beings and to question whether the goal, clearly seen in moments of inspirational idealism, will ever be reached. John Galsworthy's play entitled *The Mob* is an illuminating commentary on this theme. The central character is an idealist, earnest and sincere, anxious to do what he considers to be the right thing for his fellow human beings. In the end he is killed by one of them in the moment of his attempt to appease them.

Clashes of interests, genuine differences of opinion, must occur in life. They are the very cutting edges of virile expression. They make individuals take stock of themselves. They give an appreciation of relevant values. They either shake or consolidate convictions. They clarify vision and sharpen imagination. Their absence would make for a monotony that would be deadening in its effects. " Without life there cannot be growth " is a platitude that can be used to start a train of thought to emphasize a necessary addition. With growth life must be made increasingly useful, or significant, or illuminating, or expressive. To develop the personality life should be taken in hand, directed and endowed with attributes that increase both in number and in value.

NO SINGLE STANDARD OF VALUE

Consideration of some of the important influences that mould and make the lives of human beings, brings out the difficulties that are encountered when attempts are made to standardize life, to order individuals by " voluntary persuasion " with the underlying intention of making all conform to a common pattern.

Since the world began, men and women have adhered to custom, belief, superstition, prejudice, theory, practice, for as long as it has served their purpose—or for as long as people in power have been able, by diverse means, to secure or to enforce assent. But generally, a code of conduct, a system of ethics, orthodox morality, economic order, industrial organization, political government, remain what they have ever been—very largely matters of geography, of tradition, or ordered development, of evolutionary growth gently

Bernhardt, the greatest tragedienne of her day, who did not abandon the stage even after she had a leg amputated in 1915, and lived on to her seventieth year, vigorous and mentally alert.

WOMEN WHO NEVER HAD TIME TO GROW OLD

As with men, many women, caught up by the urge for service, have never had time to grow old. No one who has heard Emma Goldman, pressing the cause of the down-trodden and aflame with sorrow over man's inhumanity to man, can forget her. She left Russia in 1921, after a long record of revolutionary work both there and in America, and married James Coulton, a self-educated Welsh miner. She has worked and lectured in many countries since then, and recently served the Spanish Republican Government with tireless devotion. Her autobiography reveals, as Ethel Mannin says: "A great Person judged by any standard. . . . Her whole life is an example of unfaltering courage and unswerving faith, in spite of persecution and disappointment."

Again, the name of Annie Besant will always call to mind, particularly in India, a grand old lady who died at eighty-six. As a young woman she was one of the great champions of liberty and secularism, but soon turned to theosophy, which she took to India with her, lecturing on the subject all over the country. She also devoted herself to the cause of Indian Nationalism and education. In 1917, she was imprisoned by the Madras Government for her activities in the Indian Nationalist movement, but remained an undaunted servant of the cause.

Mrs. Besant's contributions to the emancipation of India in general and Indian womanhood in particular have, of course, been enlarged by many Indian women. Chief among them is Sarojini Naidu, whose fame as a poet has managed to survive her world-wide reputation as a Nationalist and orator. Now sixty, she has thirty years of work, travel and propaganda on behalf of the Indian National Congress behind her, but shows no sign of slowing down the pace. Imprisoned several times, her courage and capacity have

nurtured or " forced " by circumstances. To confess so much is not to deny the possibility of the present expressing itself in manner different from that which has ever before been operative. The world, in shape, is what it has been through the ages. Here coast erosion, in the course of many years, may have made slight differences: a little more sea, a little less land. But these and other differences, which would have to be noted if exactitude were to be scrupulously observed, are slight. The broad fact remains. In another sense, however, the world is very much different.

Science has revolutionized the ways in which men meet men, in which peoples commune with peoples. It is now so commonplace to think in terms of a world any part of which is readily accessible that the significance of rapidity of movement, and, more especially, of the swiftness of communication is apt to be underestimated. Wave upon wave of thought can now have an effect similar to the inexorable and insidious effect of wave upon wave of sea water which slowly, but surely, make their impress upon man's handiwork and would just as surely destroy it if man did not scientifically undertake maintenance work.

THE INFLUENCE OF THOUGHT

But there is a difference. Sea water beats on the impersonal; waves of thought are caught up by human beings. Confusions in government are created and intensified; wars are fostered and waged; economic orders are destroyed or revolutionized; peoples are repressed, exploited, soothed, stimulated; life is romanticized or made to take on aspects of stark reality by the few playing with words, by the reiteration of idealistic thoughts, by promising an earthly paradise on this earth below, by the many submitting to, readily accepting, the dictates of powerful minorities. But nowhere for long is there national, and certainly not international, agreement on what is really wanted to make this world a more prosperous world, a better world, a happier world.

In all countries there are differences of opinion, convictions that certain ways to achieve certain ends are

been an inspiration to the women of India, while many of the Nationalist leaders have also learned from her the path of selfless loyalty to their country. Jawaharlal Nehru, the most outstanding leader in India today, has acknowledged his debt to her inspiring speeches and example in urging him along the road he has followed with such singular purpose.

In England, women will never forget what they owe to Dame Christabel Pankhurst, the pioneer of the suffragette movement and one of its hardest workers. At fifty-nine she is now militant in another way and edits a religious magazine called *Present and Future*. Her sister, Sylvia Pankhurst, was associated with her and suffered imprisonment several times. She was one of the first to demonstrate the efficacy of the hunger strike as a political weapon, and showed great courage in many other ways during the early days of the fight for women's rights. In recent years she has maintained her connexion with the women's movement, has done much honorary work on behalf of the education of young children, and is a familiar figure on platforms supporting the cause of liberty and justice. At the beginning of the Italian invasion of Ethiopia, she founded the *New Times and Ethiopia News*, of which she is still the editor. Now fifty-seven, she shows no sign of slowing down her many activities for several years to come.

A GRAND OLD LADY OF SCIENCE

Science has also produced notable women who never had time to grow old. The story of Madame Marie Curie, the discoverer of radium, reads like an epic of the conquest of difficulty by determination. She was a Pole who went to Paris to study. There she met Pierre Curie, a young French scientist of considerable genius but no means. Poor and often in want herself, she continued meeting him to study together and compare the results of their findings, but not forgetting to leave a little time for romance. Soon they were married and Marie left her cold attic to share a modest life with Pierre.

The first fractional amount of radium was isolated after four years of work in a dilapidated shed, where it was

best; there is much fermentation of thought, great persistence of purpose—but seldom unanimity—little to encourage the hope that man has at last found the way to universal brotherhood and will unfalteringly tread it in step with his fellow men.

Does this recognition of chaos and confusion, aim and counter-aim, wantonness and wilfulness, idealism and imagination, realism and recklessness, and many other blends or discords in the game of man's impulsive, emotional, and other lives, preclude rational belief in the creation of a world that has harmony for keynote, and undeviating advancement for characteristic? It does not. Must pessimism and destructive thought be permanently in command? No. Is there not a place for optimism and construction in a philosophy of life that man can live because he is willing to live it? Yes.

"KNOW THYSELF"

"Know thyself" say the modern psychologists. It is through desire, inspired and instructed by imagination, says one of them, that man lays hold upon the world around him, penetrates it, permeates it, loses himself in it, draws it back into himself. As is the range of imagination, so is the range of the world around him, so is the range of his inner life. If the things which imagination presents to him as desirable are things which he cannot share with others, things which, if he possesses them at all, he must possess as exclusively his own, his desire for them will gradually contract the range of his real life and will imprison him in a narrow and ever-narrowing self. We are ill-advised to fix a captaincy of industry for our practical aim in life if the totality of our attributes, potential and actual, will never bring realization within the realm of possibility.

There will be greater practicality and much more common sense in a desire to fill a much more lowly position and in the exercise of effort to attain it. It is not sufficient for desire to stimulate effort although the effort itself may be exerted in the best possible manner, for the desire may be incapable of realization, and then no matter how persistently and for how

extracted from an enormous mass of residual pitchblende by slow processes that often kept her working day and night. Fame was the reward of the industrious young couple, but Pierre did not live long to share it. He was killed in a street accident a few years later, leaving Marie a stricken and incurably lonely woman. She continued, however, to devote herself to research and the happiness of her two children till she died, nearly thirty years later, at the age of sixty-seven.

Marie Curie's position as the greatest woman scientist, and one of the great scientists of all time, is unchallenged, but other women have also made noteworthy careers in science. As early as a century ago, Mary Somerville, who founded Somerville College, Oxford, had earned wide renown and a pension of £300 a year through her work in mathematics and the natural sciences. She died, still mentally vigorous, at the great age of ninety-two.

OLD AGE IN LITERATURE

Old age has been an important theme in literature from the earliest times. The Bible carefully records the ages of the descendants of Adam till the Deluge and insists at the very beginning on the respect due to old age. Canaan was cursed, as you will remember, because Ham dared to look on Noah's nakedness.

The ancient Greeks and Romans had the same habit of recording ages. Pliny tells us that the King of the Island of Locmians died at the age of eight hundred and two, but Pliny, like Genesis, tells us many strange things. No one seems even to know where the island was. A century or so later, Lucian, who recorded the ages of many centenarian sages, was claiming that the holy Tiresias, through the extraordinary purity of his life, lived through six centuries.

But, apart from myths, it is certain that many of the ancient Greeks and Romans, particularly men of learning, reached great ages. Pittachos, Solon, Thales, Democritus Gorgias and Isocrates all lived to a century or thereabouts. Theophrastus, dying at the age of one hundred and seven, complained that he had only just begun to learn how to live, though he had previously scorned late learning and exercise.

long effort is expended to realize it, failure must result When thought proceeds on these lines we are often impelled to recognize that balance is necessary. Our estimate of the worthiness or rightness of our desires, our expenditure of effort in any direction, should be weighed and considered. Have we got lop-sided notions on what we ought to desire? Do we exaggerate our capability to achieve through self-effort?

Ready appreciation of balance should be cultivated. Mr. Henry Ford, in *Today and Tomorrow*, written in collaboration with Mr. Samuel Crowther, has a suggestive chapter entitled "Finding the Balance in Life," which provides illuminating comment. "Working all the while muddles the brain," he writes. "Playing all the time muddles the brain. We have to find some kind of balance. This is something new in the world. In the not very distant past, people were divided into those who worked and those who played. It is easy enough to work all the time—although, after a while, not much brain goes into the work. It is not quite so easy to play all the time, but I understand that it can be done. If the day's work be not done, then leisure must finish. The world cannot be supported by play alone."

FINDING A BALANCE

Agreed! Similarly, we have to find "some kind of balance" that will lead us to desire the things we do right to desire and induce us to expend the requisite amount of effort in the best way to realize our desire. This is one task that concerns us. The manner in which we tackle it calls for special consideration because the measure of our success will have a bearing upon many of our activities. "To thine own self be true," said Shakespeare, long before we heard of modern psychology. Blend the two sayings, and there is, at any rate, the germ of a way of life that could be both ideal and practical, stimulating and satisfying, simple and complex, easy and difficult; a synthesis, in short, of all that has been and of all that can be in man's life, personal and in relationship.

Plato was still teaching in his academy and composing his dialogues at eighty.

DISCRETION AND PRUDENCE IN LIVING

It is not surprising, therefore, that an ideal of life was created which has led to the saying that "No Greek was ever an old man." Great insistence was laid on discretion and prudence in living, and the acquisition of mature judgment as the natural heritage of age. Philo regarded old age without wisdom as a reproach, and Solon found it necessary to say that old age in itself does not bring wisdom without continuous learning. And to live wisely meant to live joyfully. As Anacreon, who died at eighty-five, choked by a grape stone, put it:—

> "'Tis time to live, if I grow old;
> 'Tis time short pleasures now to take,
> Of little life the best to make,
> And manage wisely the last stake."

Death was generally looked upon, as Pindar did, as a "happy end to a period of steadfast strength, with children's children to inherit his health and fame." Aristotle, however, was inclined to be sceptical. He regarded health and happiness in old age as arising from good luck and a good constitution, which seems to have been partly the wishful thought of a disappointed man suffering from chronic indigestion—of which he died at the age of sixty-two.

The classical work of the period is Cicero's *De Senectute*, in which the benefits of old age are emphasized. Cicero himself died before he was sixty-three, and it is significant of the self-indulgent Roman period that he grew feeble long before that and regarded himself as an old man. "I am thankful to old age," he wrote, "because it has increased my eager desire for information."

Cicero's essay on old age has been widely read for centuries, and its sentiments have been handed on by most of the European writers who have dealt with the subject of old age, from Bacon, Chaucer, Montaigne, Shakespeare and Milton, down to the most recent authors. "As sooth is

Photo: James Maycock

"THE COLLECTOR!"

The instinct of acquisition includes "a desire to collect and keep all sorts of objects irrespective of their use or value. . . ." See the pockets of any small boy.

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sayd," wrote Chaucer, echoing the main thesis of Cicero's work, "elde hath great advantage; in elde is bothe wisdom and experience." Oliver Wendell Holmes, to come down to the nineteenth century, expresses the same sentiment in these lines: —

> "Call him not old whose visionary brain
> Holds o'er the past its undivided reign;
> For him in vain the envious seasons roll,
> Who bears eternal summer in his soul."

The approval of age in literature is not, however, unmixed with regret, and it is interesting that this feeling has increased as civilization has advanced. "Few envy the consideration," wrote Emerson, "enjoyed by the oldest inhabitant." And it is still better put by Thomas Hardy: —

> "As newcomers crowd the fore,
> We drop behind,
> We who have laboured long and sore
> Times out of mind,
> And keen are yet, must not regret
> To drop behind."

THE RESPECT FOR OLD AGE

The respect for old age which we find enshrined in the literature and hearts of men is not, of course, the gift of the Greeks. Like many other ennobling ideas it goes beyond the Greeks to the East. "With the ancient is wisdom; and in length of days understanding," wrote Job.

India still remains the classical home of veneration for old age which its ancient books teach, to which the old respond by prolonging their vitality through attention to the sacred precepts of good health. In this way the fakirs, yogis and ascetic teachers often reach great ages and enjoy the unabated respect and devotion of their followers.

This traditional attitude has found its highest expression in Mahatma Gandhi and the place he holds in the hearts of the people. He is *bapuji* (dear father) to most of them. This position and the great political and social work he has done

Photo: Dr. Max Thorek

THE THINKER

"Know thyself," says the modern psychologist. It is through desire, inspired and instructed by imagination that man lays hold upon the world around him, penetrates it, permeates it, draws it back into himself.

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is based on the health of the soul, but he has not neglected the health of the body. At seventy he is frail but healthy, alert and possessed of enormous courage. Indeed, his personal life is a shining example of the value of discipline and moderation, while his dietetic experiments have arisen out of a keen desire to solve the problem of finding a simple but adequate diet. In fact he wrote a book once on the maintenance of health and correct eating, in which there is much sound sense.

In China, and elsewhere in Asia, the same attitude towards old age prevails. Ancient China was perhaps the patriarch's paradise, as most of her sages from Laotse (the name means old philosopher) and Confucius onwards, lived long and enjoyed a wide repute. Fohi, the founder of the Chinese Empire, was one hundred and fifteen when he died. Even the physical pleasures of living, according to some Chinese thinkers, could be most abundantly experienced when old age had begun.

There are a few places, though, where it is not wise to grow old. In the Melanesian Islands, old people who are incapable of work are buried alive. Some of the primitive African tribes dispose of their aged by taking them into the forests and up on the hillsides to die a lingering death or be devoured by wild beasts. And some cannibal tribes butcher their old folk on festive occasions. The natives of Tierra del Fuego used to eat their old women in times of famine before starting on their dogs.

But, on the whole, the respect for old age is a deeply rooted human instinct, and it is a sign of social backwardness where it has lapsed or failed to advance. On the other hand, it should be stressed that the mollycoddling of old age is not a sign of true respect. It is a distressing feature of our times that men are exploited and worn down in their youth and prime and pensioned off to rust and decay when they are approaching sixty. For self-respect is essential to vigorous old age, and a man cannot respect himself when he feels he is useless and discarded. We must find a better scheme of living in which the old will have a proper share, contributing to the common store according to their capacity.

Man must believe in himself. He builds up for himself practical aims in life, knowing that they cannot be carried into effect without the sacrifice of leisure and many of the attractive things that are to be enjoyed only during leisure. These practical aims may be high aims, idealistic aims, and different from those that appeal to acquaintances and business colleagues. In his diligence to work for their attainment he may—let the confession be frank and unequivocal—take himself too seriously. To do that, all things considered, will be a good rather than a bad point. But even if he does not make the mistake of taking himself too seriously, if he merely maintains an altogether desirable poise of qualities and attributes, his acquaintances and business colleagues whose seriousness is in need of intensification will probably twit him for taking himself too seriously.

A quotation from the second volume of Mr. H. G. Wells's *The World of William Clissold* will emphasize this point. Clissold's brother, Dickon, takes advertising seriously, and in a speech that he delivers at a public function gives evidence of his seriousness—and his detractors a chance to belittle him. "Why should a man be guyed for taking himself seriously?" he asks William, his brother, later. "What else *is* there to take seriously? . . . Because one sets out to do big things, Billy, because there are big things to be done, because one works until one gets ragged and sore, it does not follow one is presumptuous. We two are successes, Billy . . . Have we a right to be anything but serious men? . . . It is not want of modesty to attempt everything that one can; to play as big a game as one can; it is a sense of obligation."

MAKE THE MOST OF YOUR QUALITIES

The complexity of the world drives man ever more and more to act on the necessity to understand himself. And understanding, broadening and deepening, confronts him with a second necessity—to make the most of himself. In other words, the world in which he lives, the people among whom he moves, make him a builder of personality, for the essence of all personality "consists in a wide diversity of
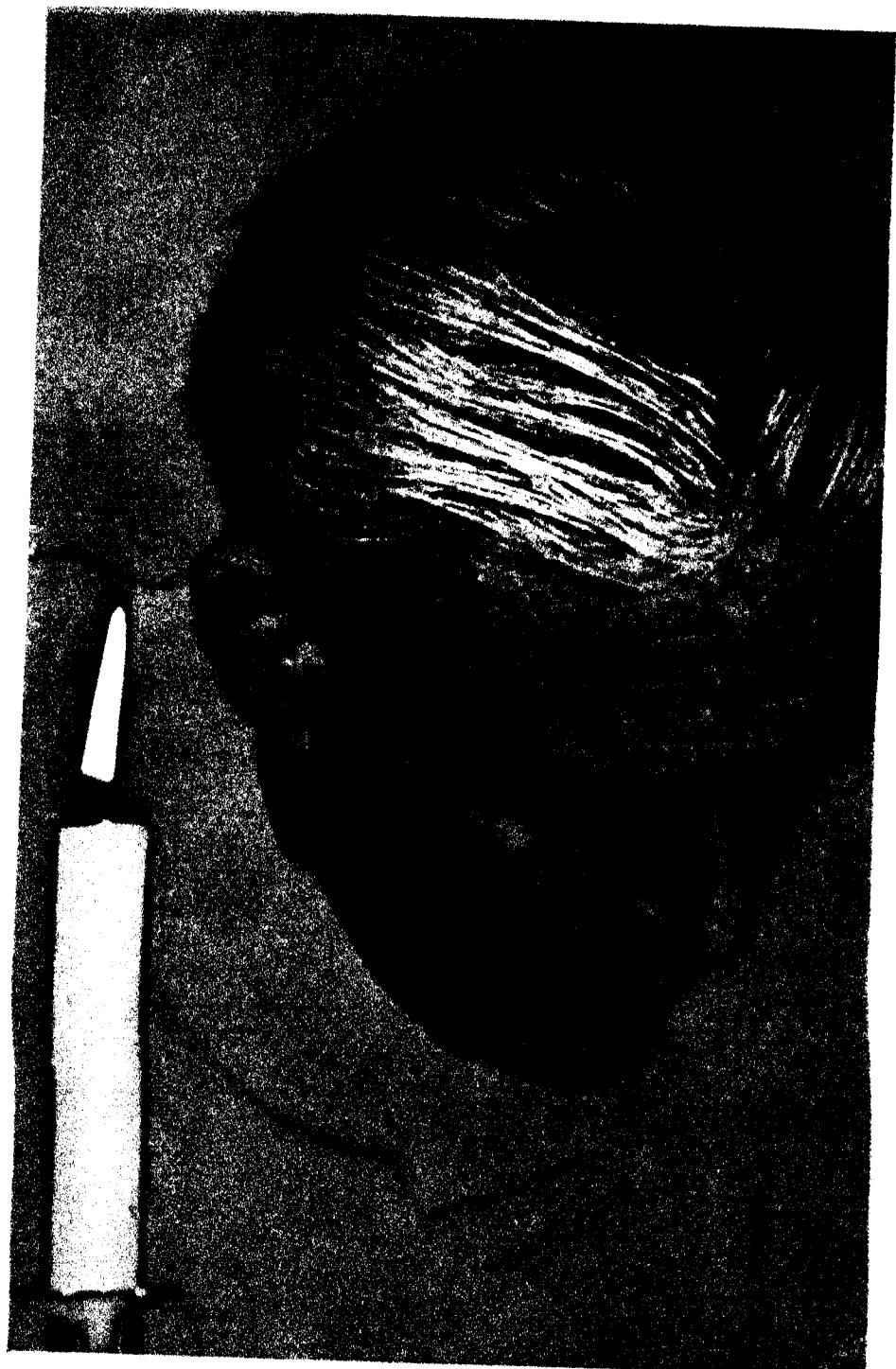
Photo: Harold Burdekin

LIFE'S CANDLE

What will be left when life's candle begins to burn down? There is no need to let the prospect worry you. Grow old vigorously and gracefully—make a success of old age.

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qualities which, not in spite of, but just because of, their diversity, together form an indivisible system—a true unity which becomes more and more real as this diversity increases, simply because it springs from a more extended basis and reaches to profounder depths." To know oneself is to know that there must be change, and to build personality is to make of change something that works in the interests of self and at the same time in the interests of others.

Sometimes we talk of a man or woman "having personality." It is a mistake to do so. Individual people may have a personality which can be described by the use of an appropriate adjective. Every one of us, however, is a personality and has a personality which develops and displays itself throughout life, a personality which we can mould and make what we will provided we understand its strength and its weaknesses and provided we know what we admire and what we want it to be.

Photo : James Maycock

THE ART OF STAYING YOUNG

Be discreet in diet, take exercise—and have interests in life. Cultivate a hobby, or more than one, for the act of passing from one interest to another helps to rest and stimulate the mind.

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CHAPTER III

FROM CHILDHOOD TO ADOLESCENCE

PSYCHOLOGY deals with the working of the human mind. That is the usual definition. But it does not convey any idea of the extent to which it is a part of life, or of its importance in promoting happiness among men. And by happiness we mean the real joy and vigour which can only spring from harmony within ourselves and with the outer world as well.

THE VALUE OF PSYCHOLOGY

Psychology teaches us how to come to terms with ourselves, to make peace with ourselves by realizing and accepting what we have and what we have been denied. It shows us how we may liberate ourselves from the bondage of our instincts and emotions by satisfying them properly and setting them at rest. It helps to free us for worthy occupations and the accomplishment of those aims essential to human life and happiness. It also teaches us to understand other people and give them their due.

But how can this aim be achieved, this far-reaching promise be kept? There are two ways. The first starts from the assumption that all will be well if Nature is allowed to have her way undisturbed by unessential and unnecessary interferences. This means beginning with the child, for it is a complex and sensitive being, growing up in complicated surroundings called human society. It needs care for its normal growth and protection against adverse influences from the day of its birth. And this can only be done if we know "Nature's own way." Hence the value of a knowledge of how precisely the child's mind develops.

The other approach is a peculiar one. Oddly enough we know more about the causes of unhappiness than about the conditions for happiness. But we have learnt to draw from errors and mistakes, which account for failures and unhappiness, an increasing knowledge of how to secure

THE SEARCH FOR THE FOUNTAIN OF YOUTH

All of us, then, have a deeply rooted desire to live—and to live long and vigorously. It lies at the roots of religion and has stimulated literature and science. What else is the idea of eternal life, the doctrine of resurrection, the theory of the transmigration of souls, the myth of the Phœnix rising refreshed from its ashes, the broth of the Medea, and the saga of the old Woman's Mill, but the expression of man's inextinguishable desire to preserve his vitality.

Indeed, men have searched long for the fountain of youth. Ponce de Leon added this quest to his official duties as Governor of Porto Rico in the early sixteenth century, though he might have done better if he had remained at home in Spain and eaten oranges and lemons. All he found was Florida, which he failed to keep. And a poisoned arrow terminated his search at the early age of sixty-one.

In the eighteenth century, James Graham, a quack doctor and mystic of Edinburgh, announced the rejuvenating qualities of his celestial bed, in which presumably he died before reaching the age of fifty. His contemporary, the Count de Saint Germain, was more imaginative. He not only claimed to have secret knowledge of the elixir of life, but insisted that he had used it for two thousand years. Those who knew Saint Germain computed that he must have been well over a hundred, though he did not look more than fifty.

Now science has taken up the search for the elusive elixir, and many notable names are included in the list of searchers. Thomas Alva Edison, the great inventor, was interested in long life and fully expected to reach the age of one hundred and fifty. But he died at eighty-four, probably through his neglect of proper hours of rest, as all he allowed himself was four hours a day.

Elie Metchnikoff, the Russian scientist and director of the Pasteur Institute, saw no reason why human life could not be prolonged to eighty or even a hundred years, provided our lives are regulated by reason and strict attention to hygienic principles. "We should die quietly and comfortably at the end," he wrote, "with much the same feeling

happiness and success. Thus we have two branches of general psychology, intimately welded in what is called educational psychology, to give us a reliable guide to the upbringing of healthy children and to the fashioning of healthy adult life.

THE MIND HAS A MATERIAL BASIS

Psychology, then, is a science, not the study of an abstraction. It investigates the mind by the scientific method of experiment, analysis and deduction. And the mind itself has a material basis in the body, in the sensations, emotions, impulses and memories centred in the brain.

Study of the body, therefore, provides a background for psychology. Indeed, the latter may be regarded as a new but highly developed branch of the former. We cannot study the workings of the mind without appreciating the structure and functions of the body and the brain.

We shall see in this chapter that childhood and adolescence are the decisive periods in the formation of an individual's character and capacity. How does knowledge of the body confirm this belief? We do not need to go into details to provide the answer. Look at a child's head, at its disproportionate size in relation to the body, even in relation to the face. In fact, it is born with a large brain: one-fifth of its ultimate maximum weight. By the end of the second year its weight is doubled, and in another two years eighty per cent or more of the brain tissue which is to do service throughout life, together with a complete set of nerves, is already formed and in place.

During this period the skull is soft to allow for the expansion of the brain, but thereafter it hardens rapidly, though the three large sutures or lines of division do not begin to close completely till about the age of forty. In animals the sutures close earlier and the relation of brain weight to body weight is generally much less. In man this relation is as one to thirty-five, in a gorilla one to one hundred and twenty, and in a horse one to five hundred. Is all this not a striking commentary on the importance of the mind, the magnitude of the first steps in learning, and the fact that

of contentment in well-earned final repose as that which we now experience in going to sleep at the end of a long and happy day of healthy exercise and activity."

DON'T LET YOUR BODY POISON ITSELF!

He experimented with large fruit-eating bats, which are very similar to man in their general structure, internal organs and method of assimilating nourishment, and succeeded in freeing them from all digestive poisons. He therefore concluded that the cause of senile decay was through the continued absorption of poisonous substances, which incompletely digested food set up in the large intestine, and recommended yoghourt, or sour milk with lactic bacteria, as a means of keeping the bowels clean and healthy. Yoghourt is not, of course, a rejuvenator, but there is no doubt that people who include sour milk in their daily diet, as the Bulgarian and Punjabi peasants do, are renowned for their longevity and physical fitness. Metchnikoff himself was seriously ill at fifty, but by following his own prescription he lived on for more than twenty years of hard work.

Brown-Séquard, who lived to the age of seventy-four, was the pioneer of many interesting experiments. In 1869, he suggested that the injection of semen into the blood of old men would increase their physical and mental powers, and unsuccessfully tried the operation of gland grafting in guinea pigs. His work inspired such men as Steinach and paved the way for the more successful researches of Serge Voronoff.

REJUVENATION BY "MONKEY GLANDS"

Voronoff's work is well known. It has led to the universal catch phrases about "monkey glands," for he showed that by grafting slices of the generative glands of apes on to his human patients he could temporarily restore their vigour. Some of his results are very striking, but unfortunately the rejuvenated period seldom lasts beyond five years, after which another operation is necessary to prevent rapid sinking into the last stages of senescence.

our structure enables us to go on learning till maturity is well advanced?

The muscles of the face and neck also emphasize our concept of man as essentially a thinking being. A quarter of the total number of muscles in the body are situated in the face and neck. They make it possible for us to register fine shades of emotion. A baby can register a higher range of feelings than a chimpanzee. A monkey cannot even smile!

THE IMPORTANCE OF PLAY

Now take another point. We shall presently stress the importance of play and show that it begins with functional play, or play which represents merely the pleasurable exercise of functions of the body. What is the reason for this? We find it in the fact that the motor mechanism, that is to say the bones, muscles and nerves concerned with movement, is weak and unco-ordinated at birth, but grows so quickly in size and strength that someone has said that there are not enough words to describe the motor habits learned during the first thirty months. In other words it is a mechanism built for co-ordinated action. Unspecified movement is consequently very important in small children, as it leads to specified and controlled activities, which the nine-year-old boy or girl begins to aim at performing with perfection. Here we see the value of functional and constructive play to the infant. The first provides joyful and abundant action; the second increases the development of co-ordination.

THE AGE OF PUBERTY

Finally, why do we observe marked mental changes and emotional complexities with the onset of puberty? The age of puberty is the second period of outstanding growth. The first is, of course, infancy. Not only does the brain enlarge rapidly at this stage, but the bones and muscles are strengthened, body weight is increased by two hundred per cent in the first year and thirty per cent in the second, and stature is increased from about twenty inches at birth to thirty-four inches by the time walking is possible. After

Sir Edwin Ray Lankester, the great biologist who worked on to the day of his death, at eighty-two, was impressed by Metchnikoff's studies and agreed that potential longevity is much higher than the Biblical estimate of three score and ten. "We all or nearly all," he writes, "fail to last out our lease owing to accidents, violence, and avoidable as well as unavoidable disease. Hardening of the walls of the arteries by certain avoidable diseases contracted in earlier life, and by the use of alcohol (not only in the degree we call drunkenness, but to such a degree as to make one depend upon it as a pick-me-up) is another cause of that weakness and liability to succumb to other diseases which is so general after fifty years of age."

Another great name amongst the scientific pioneers who took an interest in old age is that of Havelock Ellis, who died in his prime at eighty. His studies on sex psychology, like those of Freud and others, have an important bearing on the preservation of mental and physical vigour. He believed that old age, in the sense of infirmity and uselessness, overtook men too soon under the conditions of Western civilization, and in one of his later essays roundly chastised Aldous Huxley for his pessimistic section on old age in *Texts and Pretexts.* Havelock Ellis's own life certainly proved that it is at best a half-truth to say that: "In a changing world, age and long experience cease to become an asset and become a handicap."

GLANDULAR CHANGES IN OLD AGE

Sir William Arbuthnot Lane, the venerable father of the New Health Movement, who is now well into his eighth decade, has the same view and has demonstrated its truth equally well in his own life. He believes that the thyroid and adrenal glands help to destroy the poisons absorbed from the intestinal tract. A relative failure of these glands hastens bodily decay and senility. "Strong emotions, and particularly prolonged fear, worry and anxiety over-stimulate the adrenal gland and lead to an early functional incapacity and a consequent early appearance of senility." He does not neglect the importance of the sex glands to the general

the age of five there is a comparative lull in growth till puberty is reached.

Then there is another forward spurt. The sex glands begin to mature and stimulate the whole mechanism of the ductless glands, which have a powerful influence on growth and the co-ordinating mechanism of the nervous system. Striking changes naturally take place. Weight is increased by about twelve per cent, height by several inches, as much as eight inches in boys between fourteen and sixteen. The pubic region becomes covered with hair and the secondary sexual characteristics emphasizing the differences between the sexes become conspicuous. The boy's voice " breaks " and he begins to grow facial hair. The girl's breasts become prominent and her monthly periods commence. Mate hunger in both sexes begins to be added to food hunger.

Put all these changes together and they represent an enormous advance in the mechanism of the body. They involve new situations and new impulses that demand more than physical care and adequate food for the increased energy required. Considerable adjustments have to be made to secure a new balance. Failure to make them, and failures are easy without proper guidance and parental understanding, account for the " problems of puberty," which sometimes carry over into later life.

THE CHILD IS FATHER TO THE MAN

We have just said that childhood and adolescence are the decisive periods for the formation of the individual's character. All students of human life agree about this. Some even say that at four or five years the main traits of a person's character are already outlined, and we are safe in stating that at about eighteen years the whole personality has been shaped. Think of your own life, of your aims, ambitions, ideals, likes and dislikes, the things that caused you trouble and pain, and ask yourself how much you have been influenced by your early experiences.

Some cases might help you in looking back on your own life. There is an efficient and successful engineer of

health, but feels that: "If we would be healthy centenarians we should not put our faith in gland rejuvenation, but rather in Nature's foods and Nature's laws of health."

Many other scientists and doctors have occupied themselves with the problems of age, and several reviews of the subject have been published in the last two centuries, one of the best being *Medical Aspects of Old Age*, by Sir Humphry Rolleston, the octogenarian British physician. They all show that glandular degeneration and intestinal poisoning are the chief medical causes of physical decay. Attention to diet and bodily efficiency is, therefore, the best way to postpone it.

CORNARO: "APOSTLE OF SENESCENCE"

Luigi di Cornaro, born at Padua in 1467, was one of the first of the medieval Europeans to appreciate this fact. He might be called the original food faddist, but it seems that his faddism helped him to become a centenarian. The realization that moderation was necessary only came upon him during his fortieth year, when he became seriously ill as the result of riotous living and excessive eating and drinking. Thereafter he put himself on a strict diet to which he adhered for the next sixty years.

It was an unattractive regime but apparently a good one. Twelve ounces of bread, eggs, meat and broth, washed down by fourteen ounces of wine, constituted his maximum daily allowance. For a short time he increased this allowance slightly, but he tells us that he was ill for several days afterwards and at great pains to get back to good health.

At seventy he had a serious accident which he survived without much medical attention. "When I was seventie years old, for riding in a coach in great haste," he writes self-reproachfully, "it happened that the coach was overturned, and then was dragged for a good space by the fury of the horses, whereby my head and my whole bodie was sore hurt, and also one of my arms and one of my legges put out of joynt. Being carried home, when the Physicians saw in what case I was, they concluded that I would die within three days."

forty-five who goes to a psychologist for treatment because he cannot rid himself of his inferiority feeling. Although he is successful, capable, appreciated and popular, his life is still, as he confesses himself, a struggle for the appreciation of his father. He has achieved everything to prove to his father that he was capable and energetic and not—as the father had always said contemptuously—" too soft " for a man.

Again, there is the case of a girl of twenty-five who had achieved part of her ambition as a social worker. Her ideal was not only to help people in their struggle for existence, but also to enlighten them at the same time. She was violently anti-religious, because she wanted to be absolutely different from her mother, who was ardently religious. Quite opposite to this example, is that of a woman of thirty, who was inspired and guided, as she said, all her life by the wonderful faith in God which her mother had taught her.

Consider two other cases arising from attitudes of mind which originated and became fixed in childhood. A boy of twenty was expelled from college. His family was in despair. He had taken to drinking, and was disorderly, uninterested and lazy. He was the less gifted of two brothers, the other being an extremely good and conscientious scholar, and had developed, out of a hatred of the model brother, the very opposite character.

The other example is of a young man of twenty-eight, who suffered from a terrible loneliness. He was a very intelligent and critical person. But he was reserved and had no friends and no girl, and could not get to know other people. As soon as he tried to make friends, he began to discover their faults and to criticize them. None of them corresponded to his high expectations and standards. This incapacity for adjustment could be traced back to his childhood, when his mother, and partly he himself, established exalted ideals. Consequently life could never fulfil his demands, either of other people or of himself. He could not face reality as it was. As a result he was utterly miserable and had a severe breakdown

He refused their remedies, bloodletting and purging, and commanded that his arm and leg should be set and his whole body anointed with oil. He recovered without any further remedy or inconvenience. "Whence I conclude," he comments, "that they that live a Temperate life, can receive little hurt from other inconveniences. None can have a better Physician than himself, nor a better physic than a Temperate life. Temperance by all means is to be embraced."

MEDICINE IS NO SUBSTITUTE FOR EXERCISE

"Physic, for the most part," he adds, "is but the substitute for Exercise or Temperance. Medicines are absolutely necessary in acute distempers, that cannot wait these two great Instruments of Health; but did men live an habitual Course of Exercise and Temperance, there would be little occasion for them."

Continuing his life story at eighty-three, he compliments himself on writing a comedy. "I have made," he writes, with evident satisfaction, "a most pleasant comedie, full of honest wit and merriment, which kind of Poems useth to be the childe of youth, which it most suits withall for variety and pleasantnesse; as a Tragedie with Old Age, by reason of sad events which it contains. And if a Greek poet of old was praised, that at the age of seventy-three years he did write a Tragedie, why should I be accounted less happie, or less myself, who being ten yeares older have made a comedie? The life which I live at this age is not a dead, dumpish, and sowre life; but cheerful, lively and pleasant."

And it continued to be pleasant and full of interest to the end. "He preserved his health, and was vigorous to the age of an hundred years," his grand-daughter writes. "His mind did not decay, he never had need of spectacles, neither lost he his hearing. And that which is no less true than difficult to believe is that he preserved his voice, so clear and harmonious, that at the end of his life he sang with as much strength and delight as he did at the age of twenty-five years." It is certainly an encouraging record for those who would deny their stomachs that their years may be long.

THE EFFECT OF PHYSICAL DISABILITY

Sometimes physical disability is the reason behind our actions, as Somerset Maugham showed in *Of Human Bondage*. One instance of this is a girl of twenty-five who married a man she did not love simply because she had believed, since her fourteenth year, that nobody would love her. She had infantile paralysis at that age, her right arm was crippled and, though otherwise attractive and charming, she had decided that love was not for her.

These few examples illustrate the point. In general, we can say that our personality is composed of two groups of factors. One embraces traits and tendencies which are inborn; the other comprises influences from the outside world, from parents, relatives and friends, and from accidents and events in childhood. Both these elements manifest themselves throughout life.

This knowledge in itself might fail to interest many people. But it becomes interesting the moment they are told that it is useful in a practical way. And it is practical, for recent developments in psychology have shown that through our knowledge of all these factors we can exert an influence on them. We can alter wrong attitudes, remove bad influences if we know about them in good time, and lay the foundations for a happy and harmonious development. These are the possibilities we must now consider.

CHILD PSYCHOLOGY AND THE UNITY OF MAN

Hundreds of children and adolescents are brought to child guidance clinics and institutes every year. They come from countries so far apart as Great Britain, Holland, Scandinavia, and the United States. They reveal the fact that both the formative and disturbing factors in a child's life are everywhere the same. The essential features which form the human character are similar all over the world. This has been confirmed by records about children in Asia, Africa, the South Sea Islands, South America, and Iceland, compared with those about the growth of youth in Western countries.

Certain features do, of course, differ. For example, the

THE ART OF STAYING YOUNG

It follows from what has already been said that the art of staying young must be based on health in general and diet and exercise in particular. We do not need to go to the extremes of Cornaro, but most of us could do with greater prudence and determination to be prudent. Most men who have arrived at healthy old age have been small eaters. Overfeeding the body is a strain on its resources and leads to many disorders, such as diabetes, gout, heart disease, arterial troubles and kidney complaints. So, as an unknown seventeenth-century writer tells us: " 'Tis not good to eat too much, nor fast too long, nor to do anything else that is preternatural. Whoever eats or drinks too much will be sick. The Distempers of Repletion are cured by Abstinence."

Let us, therefore, avoid the " distempers of repletion " by reducing our meals and cutting out unsuitable foods. Those for whom this chapter is particularly intended should know by now what agrees with them and what does not. If you wish to keep a slim waist cut out greasy foods and puddings. Eat more wholemeal bread, green vegetables, salads, fresh fruit and nuts. Make a careful study of the principles of diet and healthy living set out in Chapter XV.

TAKE MODERATE EXERCISE

Exercise, too, is necessary: moderate exercise, done deliberately and rhythmically to tone up the muscles. Don't coddle yourself. Find things to interest you outside. Walk more in the open air, and take the cycle out of the shed if you have one. Don't overclothe yourself. Remember the heat comes from your bodies and not your clothes. They only prevent the escape of surface heat. Let your collar be loose. Tight collars interfere with the brain, hearing and eyesight, by keeping the blood prisoner and making it sluggish.

And have an interest in life. Nothing hastens decrepitude more than idleness and uselessness. Don't grumble. Don't bewail your fate and complain that you are past everything. Use your knowledge and experience to develop your potentiality and adjust yourself to changing circumstances.

role of father and mother is very different in East Asia from what it is in Europe, because the discipline and means of education differ. The role of the child in the parents' life is also different. Play and work, the ambitions and duties of the child, his place in the community—all this may vary according to peoples and places and cultures. But in spite of this variety of circumstances the shaping of human beings remains subject to the same laws and determining factors.

For men are essentially alike whatever the colour of their skins, the rituals by which they worship, the laws by which they govern themselves, the languages in which they express their joys and sorrows. And the discovery of this essential sameness as a simple psychological fact, proved by innumerable cases to be no longer a matter of assumption or faith, is an important result of modern research.

AN ALBANIAN EXPERIMENT

Observations carried out with babies in Albania are of particular interest in this connexion. The children of Albanian peasants are brought up in a very different way from our own. Soon after birth they are completely bandaged from neck to feet. Moreover, they are left in their cradles in a completely dark corner of the hut. And when they cry too much, the mother rocks the cradle so strongly that the babies get dizzy and quiet.

These conditions remain the same during the whole of the first year. They are never taken out into the fresh air and, except for a daily bath, they are never freed from their bandages. Social stimuli, that is to say the mother's and other people's talk, smiles and laughter, are practically the only stimuli they receive. One would imagine that after this complete seclusion and lack of practice in the use of their limbs and senses, they would be absolutely incapable later of doing any of the things which a normally brought up infant could do. Yet when these babies were tested, after freeing them from their ties, they were soon able to handle the strange toys and other things they were given. And within a few hours they went through the same stages of manipulation which a normal baby takes months to learn. This shows

Do something constructive, something useful. Cultivate a hobby. In fact have more than one hobby, for the act of passing from one interest to another helps both to rest and stimulate the mind. Gardening is perhaps the most pleasing and health-giving of all hobbies for a man who is getting on in years. But don't play at it, don't just have a hobby or two. Make a job of your interests. Enlarge them and follow them up so that they never stale. Renew for yourself, and through your friends and family, the spirit of life as a great adventure. In short: " Fear less, hope more; eat less, chew more; talk less, say more; hate less, love more."

Do all this and there is no reason why your old age should not be healthy, happy and successful. Montaigne believed that man does not die—he kills himself. But nearly four centuries have passed since Montaigne wrote. And with four more centuries of wisdom behind us shall we continue to kill ourselves?

IT'S NEVER TOO LATE TO START

Perhaps you are inclined to say that all this is very well, but it is too late to start now: your life is behind you. Then try the tonic of believing that it is never too late to start. Make up your mind that you are what you think you are and strive to become what you want to be. It won't help to moan over the errors of the past, but it will if you try to correct those of the present. Voltaire used to say that: " One ought to think of correcting one's errors even when a hundred years old." And it is possible though difficult.

In fact we need never stop learning. Many men have gone on learning and working till their death, and some have built up a new career when well advanced in years. Sir Francis Haden, the famous surgeon, took up etching as a hobby at forty, and did so much work and writing on it until his death at ninety-two that he became much more renowned as an artist than as a surgeon. Lamarck took up botany as a hobby while he was an officer in the army, went on to zoology in his fifties, and at sixty-five published his famous *Philosophy of Zoology*. Christopher Columbus, the wool-comber's son, began his voyage round the world

that a child at a certain age can perform particular functions in spite of the previous circumstances. It is a phenomenon of development that contributes to the unity of man.

The same facts are confirmed by studies which an Austrian explorer made in the South Seas and on some nomad tribes in the West Indies. Children who had never seen a pencil and paper before, made drawings which were only different in minor details from the drawings of European children.

ACQUIRING SOCIAL HABITS

As with reaction to materials and the development of ability in manipulation, so also are character traits and social habits acquired everywhere along similar lines. Margaret Mead describes how in New Guinea the social character of children is developed in much the same way as in Westernized environments. Sons of strong-willed men, for example, grow up in strong opposition towards their fathers just as they do in other countries.

In this connexion a striking experience is recorded. A young Chinese aged twenty-four was brought up by his father as an only child, his mother having died in childbirth. They lived as simple peasants in a small village in the heart of China. At the age of twenty the boy went to Canton to read law and eventually came to England to complete his studies. Even after that experience he showed all the familiar features of utter dependence on his father, a crushing sense of inferiority, sexual troubles, and over-sensitivity to any sort of authority—in brief, he was a textbook case. Chance had it that another patient was being observed at the same time, a clerk in a business firm in London, suffering from exactly the same symptoms due to exactly the same cause. He, too, was an only child, who had lost his mother very early and had been brought up by the same kind of dominant father.

THE TREND OF EARLY DEVELOPMENT

The trend of human development which such studies reveal gives us the right to speak in general terms about *the*

when he was fifty-six. Robert Blake, England's second greatest admiral, had never set foot on a warship till he was past fifty, having been in turn scholar, business man, politician, and soldier.

In our own times there are the striking examples of Ignace Paderewski, the pianist, and Fridtjof Nansen, the Polar explorer. Having reached the peak of his fame as a pianist and composer, Paderewski became Prime Minister of Poland at the age of fifty-nine. Now, at seventy-nine, he has staged a triumphal come-back as a pianist and increased his audience by appearing in a film. Nansen, too, became a statesman in his fifties, went back to scientific research and writing, and emerged once again at sixty-one to organize relief work in Russia, for which he was awarded the Nobel Peace Prize.

As for men who have continued to work to the end of a long life, we have already noticed many examples, but here are some more. Goethe finished writing *Faust* on the eve of his eighty-third birthday. Alexander von Humboldt, after a lifetime of scientific travel and writing, spent the last seventeen years of his life producing his greatest work, *Cosmos*, which he finished at the age of ninety-three. Titian was actively painting at the same age, and in the year of his death, through plague, at ninety-nine, he undertook to paint a large picture for the Franciscans. Michelangelo did his most impressive masterpieces between his sixtieth and seventieth years, when he became architect for St. Peter's, devoting himself to his new duties till his death at eighty-nine. Goya did some of his best etchings at seventy-two, and died ten years later as court painter to Charles IV of Spain.

One could go on extending the list indefinitely. For the number of men who have designed much, done much, and desired to do more, is legion. They have shown that it is never too late to start, never too late to go on. And we can try, in our own spheres of life, to follow their example.

THE LAST ADVENTURE

In this way we can turn the years in front of us into years of happiness both for ourselves and for others, into years of

development of the child and adolescent. In this development there is always a definite sequence of functions and attitudes. All human children will first cry, then babble, and then speak, though among some peoples babies cry and babble very little or much more, or they begin to speak earlier, or later.

Similarly, human children first "play" and later "work," that is to say, achieve definite aims. And in their play, too, there is a definite and uniform sequence of movements and other characteristics. For example, all babies—this has been studied carefully—who are given hollow cubes to play with, begin by being able to handle only one cube at a time. Then they learn to bang the cubes against each other, next to fit them into each other, and finally to build towers and other structures with them. Again, the first spontaneous gatherings of infants are in small groups of two or three individuals, while later they form and enjoy larger groups.

In short, in every human being we can discover the same set of general functions, types of reaction, and attitudes towards materials, people, and life in general. What makes one individual different from another, what distinguishes nations, "races," and communities is differences in heritage, history, environment and social factors. But fundamentally they are the same, though the false school of "racial psychology" would have us believe that they are radically different.

THE PARENTS' FUNDAMENTAL ROLE

The influences that mould the child are provided mostly by the parents. Indeed there seems to be nothing which exerts a deeper and more lasting influence than the mother's attitude to the child.

"We like mother very much, but we don't see much of her," said a six-year-old boy. With such a mother, the child must develop a sense of insecurity and all sorts of anxieties, unless another person takes, at least partly, the place of the mother.

Little Gracie is such a child. Her mother is a rather

that rich success which comes from having done one's best. And if we have lived well we shall know how to die well. For death holds no terrors for the man who has had the knowledge, the courage and the determination to live really well. A great French general was exhorted, when he lay dying in great agony, to patience and the will of Heaven by the priest who was attending to him. "Ah, father," the general replied, "can you suppose that a man who has passed a life of eighty years with honour, cannot know how to end the last quarter of an hour of it?"

In the same way let us be ready when the time comes. Old in the opprobious sense of the word we need never be, but we must all die some day. As H. G. Wells says: "For the individual there is a time for work, there is a time for rest, and there is a time to go." And when it comes, if "there is a child within us," as Plato put it, "to whom death is a sort of hobgoblin; him, too, we must persuade not to be afraid when he is alone with him in the dark."

It is a good approach. Follow it and you will be able to meet the last adventure in a truly adventurous way.

nervous and somewhat self-centred person, who admits that she was never as fond of this child as she was of her others. The girl had a nurse who took the place of the mother in the child's life for nearly five years. Then nanny left and the child felt acutely lonely. She began to have nightmares and to scream frequently at night. Her loneliness, and at the same time her efforts to keep the people who were around her at a distance, came out in many ways. For example, when drawing, she used to draw herself quite alone. If one suggested, " Don't you want to draw mummy or one of your brothers or sisters also?" she replied, " No, I want to be all by myself."

And, of course, Gracie is fussy over her meals. For fussiness with food is frequent with children who do not feel they are loved enough. They know that they can secure more interest and more sympathy in themselves by being difficult in this way. The mother is worried if her child does not eat well, and the child quickly learns that this is so.

THE UNLOVED CHILD

Another little girl annoyed her parents by her extraordinary fussiness with food, always eating very slowly and sometimes refusing to eat altogether. Her mother did not really love her. In fact she had not wanted a child at all. She had been a typist and had earned good money of her own. With the coming of the child, she had to give up her own work and missed not only the work but also her extra income.

The child soon felt that it did not possess the mother's affection, and tried to attract her attention by constantly refusing food. She also kept her father's attention by sitting as long as possible at the one large table, which the father wanted cleared for his work. Finally, the mother's irritation and incapacity to cope with the child grew into a hatred. And the child became so afraid that she sometimes screamed that the food was poisoned.

Such a lack of affection on the part of the mother cannot be replaced by anything else in life, and individuals who have suffered from it will always have a feeling of

CHAPTER XIII

HOW PHILOSOPHY HELPS

You may be surprised that philosophy is regarded as helping you to solve the very practical problem of the art of living. Is not the philosopher a dreamer? Does he not discuss matters of no practical importance whatsoever? How is the ordinary person helped by the solemn discussion of the medieval philosophers of such problems as " How many angels can stand on the point of a needle?" In what way are we today concerned with the nature of that reality which, we are told, lies behind the things we see?

When Dr. Johnson was informed of the doctrine of Bishop Berkeley (the good bishop was an eminent philosopher as well as a bishop) that material things had no real existence apart from mind, he said, in his forthright way as he kicked vigorously at a large stone: " Sir, I refute it thus!" Was not Dr. Johnson right? Are not the things we can see, taste and handle the real things? Have we not too much to do in providing for our physical needs to allow time for idle speculations?

It is true, of course, that too much indulgence in abstract speculation leads to absurdity. You must not always have your head in the clouds, yet a philosophy of life is absolutely necessary if a success is to be made of life. In sober fact, the idealist is a very practical man.

A French philosopher said that one reason for a man's dissatisfaction with life is that he has one foot on this world and one foot on another, and these two worlds do not always pull together. This makes it very uncomfortable for us. If we desire to make the best of life we shall ignore this other world at our peril. Philosophy tries to help us by asking certain questions about it.

A PHILOSOPHER IS A LOVER OF WISDOM

The word philosophy comes from two Greek words meaning lover of wisdom or knowledge, especially that

fundamental frustration. Fortunately, psychology can help in such cases by teaching the mother to realize the dangers of her attitude and to give the child enough affection to prevent it from feeling unwanted. Even if the affection is only simulated by the parent it will help both mother and child. The child will benefit throughout life because it will keep that feeling of security which it derives from the love of its parents and avoid subsequent frustration in life. The mother, too, will benefit because the cause for her irritation with the child and the irritation itself will disappear.

PARENTS CAN BE TOO DEVOTED

At the other extreme too great devotion and affection on the part of the mother can create similar troubles. The "over-loved" child grows up with a feeling of never being safe without the mother and develops such a sense of insecurity that the personality becomes severely unbalanced.

A girl of sixteen ran away the first night from the house where she had been taken on as maid. She could not stand living with people she did not know. Her mother had been a widow for many years and had lived in a state of exclusiveness with her only child. It took a long time to make this girl realize that she now had to live her own life independent of the mother.

As another example, a boy of fourteen who had run away from five boarding schools was placed under treatment. His reason was always the same: "I can't leave my mummy. I have to take care of her. She needs me." His mother, too, was a widow who constantly told her son that he was the only thing she still had left in life.

Not only lack of affection or too much devotion, but many other features in the parents' behaviour and character have a decisive influence on the development of their children. Over-anxious parents who are uncertain of how to educate their children, parents who quarrel with each other, parents who are too scrupulous, can have an unfavourable influence on the whole life of their children. Indeed, we cannot overestimate the importance of the parents as a factor in the life of a child. On the other hand, it must always be

knowledge which deals with the reality which is behind the panorama of changing things with which we are surrounded and of which we are aware through our senses.

Modern physical science has shown us that the physical world, which appears to be so solid and substantial, has, in fact, an immaterial basis. The solid table on which I write, is composed of incredibly minute molecules and atoms, which are so minute, we are told, that if a drop of water were magnified to the size of this earth the molecules in it would appear to be the size of cricket balls! These molecules and atoms (a molecule is simply a group of atoms), in turn, are really constellations like our solar system, in which, instead of planets travelling round the sun, minute electrons rush round and round the centre. These electrons are " merely " charges of electricity, that is, they are insubstantial.

We are informed that if an atom was magnified to the size of St. Paul's Cathedral the electrons rushing about therein would be the size of a full stop on this page!

Whatever, then, is the *real* nature of the solid table, it is not material. Whatever is the real nature of the physical world, it is not as it appears to the senses. What is the nature of reality, and how can we know its nature? These are questions which philosophy seeks to answer.

HOW DOES PHILOSOPHY CONCERN ME?

The reader may ask: " How can knowledge of the reality of which we speak and which cannot be perceived by my senses help me in living a useful life and in getting satisfaction out of it?" The answer is that philosophy helps to lift us out of the restricted environment of material things, it expands the personality, it helps to satisfy that longing we have for something bigger and greater than we are ourselves.

You may remember your pride when as a child you first realized you belonged to your school; when later you represented it at games. You now belong to various clubs and organizations. As a child and as an adult this belonging to something bigger fills you with a certain pride. You are uplifted. Although you are but a unit in a larger whole, and may feel small in comparison; although you are only a

remembered that not every child will be influenced in the same way and to the same degree. We can never hold the parents solely responsible for everything that happens to the child. It always needs at least two people, mother (or father) and child, to produce a problem case. And behind them is the social system which produces maladjustments. If we are unhappy or feel out of harmony in later life we can help ourselves by thinking of our childhood and tracing the causes which may have made us as we are. Sometimes, when we have recognized the cause for what it is, the worst of the effects disappear as though by magic.

HOW ORPHANS EMPHASIZE THE PARENTAL ROLE

The loss of parents emphasizes very clearly how much their existence and love means in a child's life. From statistics we learn that, with the loss of the parents, school work deteriorates to about twice as many failures as the same children's work had shown before. From another inquiry made in 1926-1927 on all the social welfare organizations of Prussia, we find that more than fifty per cent of the people incapable of earning their own living and of taking care of themselves had been orphans or had lost one parent as children. And from a third study we can add that out of two hundred and fifty uneducable workhouse inmates more than fifty had been orphans in early childhood.

These figures speak for themselves. They not only emphasize the importance of the parental role in development, but the urgent need of helping orphans to adapt themselves to their loss. It is one of the most vital social questions of our time, and we can contribute to its solution by demanding an intelligent extension of the foster-parents' scheme and the adequate provision of competently staffed and equipped orphanages and crèches in which psychological needs will be carefully considered. In Soviet Russia, where the social aspects of child development are clearly realized, thousands of parentless children have already been brought up to be useful and healthy citizens. It is not a question of a particular country or of a particular social system, however. All children need a mother and a father.

member, one of the rank and file of your club, trade union, professional society, church or what not, yet at the same time your organization *is you*; and especially in dealings with the outside world you feel immensely increased in stature when you talk of *my* club, *my* society, etc. A time comes when we feel an urge to expand still further—beyond the confines of the material; feel an urge to identify ourselves with a something bigger and grander and all embracing. Philosophy helps us in this quest.

If we can get to know something of the essential nature of the universe, and if we try to make our thinking and our actions square with what we learn of this nature, then it is reasonable to assume that we shall be more efficient and happy.

PHILOSOPHY HELPS US "FIT IN" WITH THE UNIVERSE

In Nature we find everywhere a fitting in. The camel obviously fits in with the desert, he would be quite out of place on the mountains. We have only to look at the sure-footed mountain goat to see that he is in his proper place and that in the sands of the desert he would perish. The polar bear in the snow, and the tiger in the jungle, the Alpine plants in Switzerland, the tall trees in the thick Amazonian forests all fit in with their environment. Man, however, is frequently troubled by the knowledge that he does not fit in. He finds, to his dismay, that although he may be perfectly suited to his physical surroundings, although he may have a good home, a good job, health and security, he still is not completely fitted. He feels that there are more things in the universe than he yet knows. He is too big to be satisfied with the material.

Our physical well-being depends upon our living in harmony with the physical environment, upon our obedience to the laws of health. Similarly, if we ascertain the laws governing our mental and moral life and endeavour to live in harmony with them we shall enjoy another and more important kind of well-being, the well-being of the whole personality.

INTELLIGENT ADOPTION

We must insist on intelligence in adoption because it is fully established how easily an adopted or stepchild can become an unhappy and unsocial human being. Here is an illustrative case.

Little Peter was a six-year-old boy; his foster parents and kindergarten teachers considered him backward. He had been adopted when he was about three years old. Until then he had been in a home where his mother had put him immediately after birth. Nobody knew much about the parents except that they were healthy people of the middle class. The little boy could hardly talk or walk when he was taken out of the institution to his new parents, who realized that these defects were partly due to lack of care in the home, where the boy was kept in bed most of the time and nobody seemed to have time to talk and play with him. But as the child only improved slowly, and behaved strangely with the other children, he was considered a backward child.

Careful examination proved that quite the opposite was true. He was an intelligent child, whose intelligence had been prevented from developing through unfortunate circumstances. He had been lonely in his orphanage days, and could not get over the excitement of being among so many people and children. He was frightened by exuberant shouting and playing in the kindergarten, and it was quite obvious that he never dared to finish any of his constructive plans as soon as another child criticized, asked questions, or even watched him. When alone he could build with bricks, lay out mosaic patterns and do other things quite adequately for his age. He did not draw well, however, partly because he had no gift for drawing and partly because in drawing his anxieties came out most clearly. He did strange things in his drawings. For example, he drew wild animals which he fastened with rope to a post so that they should not run away. In fact, he fastened everything in his drawings, houses and boats and cars. The *motif* of people and things being prevented from running away was repeated over and over again, bringing out the anxiety of his infancy when he was left so much alone.

THE BODY-MIND PROBLEM

One of the great problems of the philosopher is the relation between body and mind. Have you ever thought of the difference between the two? Our bodies are subject to the laws of the physical world. They have weight, they occupy space. But somehow mind is different. Thinking has not weight; it does not take up space. If a room is uncomfortably full of people, it becomes no more crowded if they all begin to think extra hard. Our bodies may be crushed, but we cannot crush a thought. A man in prison may feel that, although his body is under restraint, his mind or spirit is free. " Stone walls do not a prison make nor iron bars a cage."

There are many theories of the relationship between body and mind, and it is unnecessary to concern ourselves with them all, but one or two do concern us. Although we may have never heard the name of a particular doctrine or theory, yet, if we believe and act as if that theory were true, then that theory is of practical importance to us. For example, a man may consciously or unconsciously assign a physical cause to all that happens to him. He has a headache, and says that the cause must be, say, in his stomach, or his eyes. For him, every physical symptom has a physical cause. He knows that his thoughts depend upon his bodily state. He has indigestion and he feels gloomy; he breathes deeply of fresh air and feels elated. He thinks, however, that this process always applies; he does not see the other side of the picture; he does not realize that his thinking affects his body. In short, the man is a materialist. Although he may never have heard of the philosophical theory concerned, which has a very long name, yet his whole life is coloured by the theory that mental processes are mere by-products of physical processes; like the light produced by an electric current passing through a wire—the light is a mere by-product of the current. The theory, which has lost much of its influence, used to be crudely put, " as liver secretes bile so the brain secretes thought."

If all our thoughts, if all our highest aspirations, are merely accidental results of bodily changes it will not be of

So it was anxiety which made this child behave so strangely in his play and in his social contacts that he was looked upon as a backward child. He would have been put among backward children, and his life might have been ruined for ever, if his case had not been examined in time.

EARLY ROUTINE AND THE FUTURE

Some clever person has said that the first night decides who is going to be the master in the house, the mother or the newly-arrived child. It is largely true. For if the mother does not handle her child with a definite routine from the first day onwards, and if she allows herself to be carried away by his momentary desires, then she will never have any authority over the child. A baby whose crying in the first night induces the mother to carry it about and console it until it is quiet will never sleep alone. A baby who is fed whenever it cries, or who gets unnecessary attention, will soon dominate the whole house. It reacts immediately, though, of course, unconsciously, to the treatment it gets.

The importance of an intelligent early routine should not, of course, be considered only from the viewpoint of the mother's convenience. It has a marked influence on all further development, as it creates a pattern than cannot easily be changed. Too much attention from the start makes the child ask for too much attention later on; too little gives it a sense of insecurity and fear.

There is nothing more important than common sense in these matters. One of the mothers who lacked this necessity once asked what she should do with her eight-month-old baby who did everything to annoy her. She could never keep him clean. He became worse every day and she felt he did it on purpose.

It is amazing how every detail in this woman's understanding of her child is wrong. It is hard to say which is the worse: the stupid attempt to keep a child fussily clean as early as that, or the complete lack of understanding about what a baby of eight months can possibly intend or do. An infant of this age is not capable of doing anything on purpose, but he will certainly oppose his mother's intentions

much use for us to try to direct our thinking and take a hand in our destiny.

Some philosophers have gone to the other extreme and taught that mental processes alone exist, that matter does not. This is contrary to our experience and will not be of much help to us in the art of living.

While we see the absurdity of making the mind a mere by-product of the body, yet our body is very much with us and any help that philosophy can give us in the art of living must take account of our dual nature.

THE TWO CLOCK FACES

Other philosophers, in an attempt to solve what is really a very baffling problem, as mind and body are so essentially different, have likened mind and body to two clock faces—they both keep perfect time—the " mind clock " shows exactly the same time as the " body clock," that is, a mental change is always accompanied by a bodily change, they are perfectly synchronized. One school of philosophers say that, in spite of this perfect timing, there is no connexion at all between the clocks! There's no connexion at all between body and mind but they run on parallel lines. Another school has taught that the two perfectly synchronized clock faces share the same set of works. Mind and body are two aspects of the same reality. The fact that philosophers have taken so much trouble to try to solve the body-mind problem should lead us to ask the question whether the matter is not of some practical importance in living? Little does the hard-headed practical man dream that his opinions on many questions, on politics, international questions, social questions, depend at bottom on what convictions, if any, he has on certain theoretical questions. The conflicting views, for example, on forms of government, and the rights of the individual, really depend on differing views on such a theoretical question as: " What is the value of a human personality?"

Similarly, the theoretical question of the relationship of body and mind is of practical importance. It does matter to which we give the primacy. Have we in our living been too

whenever he can as soon as the capacity of having a purpose is developed.

THE PROBLEM OF OPPOSITION

At two years, a child whose early moods and tempers have been wrongly handled is getting into a state of constant opposition to the people who misunderstand it, and is also growing into the habit of demonstrating his opposition to other people. Most of the unconquerable habit of being "agin" every one and everything, which we find in some adults, can be traced to bad handling of the child's first attempts to express its own personality or deal with its difficulties.

A boy of three may be mentioned who frequently showed resistance when being called to luncheon, to go to bed, or to go for a walk. It was found, in watching him, that he had just found out a new game with bricks. They represented trains in which he was going with his father and mother to see and do various things. Naturally, he would be exasperated at having to leave this dramatic game unfinished and do something else instead.

But as soon as we showed him that he could go on with his inventions while doing something else, he was quite easily persuaded to do what we wanted. He was not stubborn, " he had no tantrums." It was simply that he was developing ideas and plans of his own, which he felt were being unnecessarily disturbed. He had not realized that he must adapt them to other needs, for it takes a child some time to adjust himself to the demands and duties of everyday life. But, if it is reasonably treated, it will accept such situations in a few weeks. On the other hand, if it is treated without consideration, real stubbornness and tantrums may result. Intelligent treatment keeps a normal child from becoming a difficult one. And it lays the foundations for constructive maturity.

THE RIGHT HOME GIVES REST

Many people who are restless as adults have missed a real home as children. Perhaps their parents were constantly

much concerned with things of the body at the expense of other factors in the personality?

THE COMMON-SENSE VIEW

There is a theory of body and mind called the theory of psycho-physical interaction. What this rather formidable name really means is that, however far we can go in explaining the bodily processes, there is a mind or soul also which cannot be explained in bodily terms. The body can affect the mind and the mind can affect the body. This is the view of common sense. How body and mind affect each other is a mystery, but no matter what theory of the body-mind problem a man holds, he must behave in actual life as if he believed the common-sense view. Even a doctor, who may in theory believe that the mental life is entirely conditioned by the physical, will not only ask a patient to put out his tongue but will also ask him what worry he has on his mind.

THE PRE-EMINENCE OF MIND

We now have one indication of the way in which philosophy can help us in the art of living. It teaches us of the pre-eminence of mind. The teaching of modern philosophy is more and more in that direction. We are only just beginning to realize the remarkable effect that mind has on body. While you should not expect too much, such as expecting a broken leg to be mended by auto-suggestion, yet the healing of injuries can be hastened if a hopeful state of mind, free from worry, can be induced. Many examples, which will astonish some people, can be given of the effect of mind on body, e.g., a patient has been told that he would be touched by a red hot iron, in fact, he was touched by a harmless pencil. Nevertheless, a blister formed (which took longer to heal than one produced by actual burning).

Similarly, sores have been produced, and the temperature of a limb lowered by many degrees. All of these physical results were produced by acting directly, not on the body, but on the mind. Many disorders (some of them with physical symptoms) can be healed by dealing, not with the body,

travelling from one place to another or changed homes very frequently. Or they might have lived in a house with a constant stream of visitors, in the midst of a turmoil disturbing the daily routine. In any of these circumstances a child is too much upset by strange faces, noises and unaccustomed events.

We recall, for example, a little boy who was troublesome in school. His parents had lived in three different continents during his first five years, and he had had nurses of several nationalities. He grew up in two languages from the beginning, the English of his parents and the Eastern language of his nurses. His mother was nervous, overworked and had little time to spend on her son, who developed naturally into a restless and unhappy boy. The tragedy is that it will be very difficult to give such a child the peace which his environment did not give him in childhood.

Again, there is Daisy, a five-year-old whose uncontrollable restlessness and naughtiness made her a problem. She was a nuisance to every one, teasing the maid, and the neighbours, running after her mother all day, and never settling down to anything. Partly it was the mother's fault. She was too occupied with her social activities to give Daisy proper attention. Moreover, the household was always in a state of turmoil and the child had no place in which to play peacefully and undisturbed. This factor of proper play is most important in early growth and in fashioning the grown-up man and woman.

THE IMPORTANCE OF PLAY

What does play mean for the child? There are many people who think that play is just something to keep it busy and prevent it from becoming a nuisance. When asked how their child plays, they invariably answer: "Oh, it's always busy with something, you know." They do not care what it is as long as it diverts the child.

Fortunately, the work of the modern kindergarten is making people realize more and more that the right sort of play is essential to development. It is not just "a sort of occupation," but a means of acquiring the foundations of

but with the mind. While, then, we should take all possible steps to make the body healthy, to make it a fit instrument for the mind, yet we should realize that we all have almost undreamed of powers of control of the body by the mind. But to enjoy these powers we must really believe in the power of mind over matter.

A simple but very striking example of the acquisition of further control by the mind over the body is furnished by experiments conducted a few years ago. You know, of course, that if you are in a bright light the pupils of your eyes contract. The aperture becomes smaller to prevent too much light falling on the retina. If you are in a dim light, your pupils dilate, they increase in size so that as much light as possible is available for vision. You cannot control this changing in size of the pupil, this pupillary reflex as it is called, that is unless you have been the subject of the experiments referred to.

As a result of these experiments conscious control was actually acquired over the reflex. The persons who were the subject of the experiments acquired the power of opening or shutting the pupils at will. The technique employed was brilliant but simple. The experimenter repeatedly uttered the word " contract " shortly before a strong light was thrown into the subject's eyes. The light, of course, produced a marked contraction of the pupils. This was done again and again. After a large number of times it was found that all the experimenter need do was to utter the word " contract " without showing a light and the pupils contracted.

The sequel is even more interesting. The subject himself was told to utter the word " contract " when the strong light was flashed and after a large number of times he was able to contract the pupils without any light being used and by either saying the word " contract " aloud or even by merely thinking the word !

This is a remarkable example of the acquisition of mental control over a bodily process which is always regarded as quite independent of control by thought.

There are a few cases on record of a person who could stop and start his heart beating at will.

action, control, emotional release and social sensitiveness. It is something creative.

Therefore the kind of play is not only to be considered, but also the circumstances under which the child plays and the time allotted to it. Playing is an expansive activity. Consequently it is essential for play, as distinct from work, that it has no immediate end, that the time available for it is not definitely limited. For any limitation of time deprives play of its very essence.

This was brought home during the treatment of a boy of fourteen who had great difficulty in his work at school. He made the surprising remark that he could not work because he had never properly played, and that he was now playing instead of working to make up for missed opportunities. This reason, it was pointed out to him, could not be true, as he had spent two years in a kindergarten where he had played all the time. He replied that this was not so. In his kindergarten there had been a definite time for playing, and it is not playing if one has to play at a definite time and for a definite number of hours or minutes.

FUNCTIONAL PLAY

Child psychologists have discovered that there are four types of play. The first is what we call " function play," by which is meant play which exercises the body and its parts and its functions and which the child enjoys—play which is mere activity play for the sake of play. Beginning from the first playful moving about of the limbs in the one-month-old baby, from the first swinging rattle at three or four months, from knocking things against each other, rubbing them on surfaces, throwing them, lifting them up and putting them down, we can follow up this function play, and the " function pleasure " it gives, right up to the athletic activities of older children and adults.

This functional element in play derives its importance from two facts. Firstly it provides an emotional outlet, and secondly it involves the first experience of success and satisfaction—the satisfaction of carrying out movements and controlling the body.

If one bodily process can be brought under the control of the will then others can, and a prospect of healing many bodily disorders by these methods is opened up.

ARE WE FREE?

Another question with which philosophers concern themselves is that of free will. Are we really free to choose, or are we at the mercy of influences over which we have no control? Again we find that a question which the philosophers, dreamers, ask has important practical significance. Many rivers of ink have flowed, and numberless discussions have taken place to try to settle the question as to whether man is really free. In fact, it is frequently found that in a logical argument the believer in free will is beaten.

As Galileo, when forced to recant his teaching that the earth moved round the sun muttered to himself: " And yet it does move," so we, whatever logical conclusions we are forced to adopt, always finish up by saying: " And yet I am free." The idea of a freely chosen action, of acting voluntarily, is one of those ideas which cannot be explained to a person unless that person has already experienced freedom of choice. One cannot explain what seeing is to a man blind from birth; unless a man has already experienced beauty, scores of so-called definitions will not teach him what it is. The fact that we ask the question: " Am I free?" is one proof that we have a measure of freedom.

Whatever theory we hold on the subject of free will—we may, for instance, prove by a chain of logical reasoning that all our thoughts and actions have inevitably followed causes without any free choice on our part—we find, however, that we are faced with the dilemma that we have to act as if we believed we are free. If we are not free to choose we have no responsibility for our actions. Even the most bigoted believer in determinism (the theory that we are not free, but all our actions are rigidly determined) would think that his doctrine was being carried a little too far if a judge discharged a man who had burgled his house on the grounds that the burglar's action was not freely chosen.

No. You have a consciousness that you are free. You

For these reasons it is usual to tell an adolescent to go in for more sport, when he is in sexual trouble. We know that in this way he will work something off his mind through the extra physical effort of exercise. But it is much less known that children also need the emotional outlet provided by movement. Children who must always sit or walk in an "orderly way," who are scolded for crushing their clothes, for making themselves dirty, and running, jumping and shouting, definitely lack an outlet which is most important for their emotional balance. In many cases the treatment of a nervous child therefore consists mainly in providing such an outlet in a systematic way, by letting it do things noisily and with much movement.

It is important to know that the basis of a person's security and stableness lies in perfect mastery of the body. Clumsiness, lack of courage, lack of strength and skill in sports or other physical activities, lead inevitably to a sense of insecurity and inferiority. The girl who is not good at dancing resents that more than being a failure in school. She might say she dislikes dancing and thinks it a silly thing to do till finally she resents all her companions. Such problems can be dealt with by individual physical training if the parents realize their importance in good time.

CONSTRUCTIVE PLAY

The second type of play is the most important of all from the point of view of laying the foundations for a happy life. It is " constructive play."

This kind of play begins about the middle of the second year, when a child learns to handle material in a constructive way for the production of something new. Suppose we give a baby hollow cubes to play with. Until it is about ten to twelve months old it will not know how to fit one block into the other. This is a step towards the beginning of constructive play, though it is not yet real construction.

Six months or so later it learns to create something new with the cubes, such as building them up into a tower. This is the beginning of true constructive play, and it is an interesting fact that a baby never becomes aware of this

decide to speak, or to sing, or to raise your right arm and nothing will convince you that your actions were not the result of your freely made decision. More important: in character you are the architect. You are fashioning it day by day.

Philosophy, therefore, makes another contribution to the art of living. Not only are we taught the influence of mind on body, but we are reminded that we are free (no doubt within limits) to choose and are not merely helpless creatures of the environment. We sometimes unthinkingly fall into this error, e.g., when we tacitly assume that man is unable to influence his own destiny; that external forces be they economic, political, or what not, are too strong for him. If we believe in mind at all we must believe that mind is, to use a word of which philosophers are fond, teleological, that is prompted by a purpose in view, not merely pushed from behind. To get satisfaction out of life we must believe that it has a purpose, and that we are free to choose actions to serve that purpose.

WE ARE DRAWN FROM IN FRONT NOT PUSHED ON FROM BEHIND

A purposive action is an action that is directed or governed by an anticipation of its effects. A man of purpose has an end in view and he takes steps to attain that end. He may not have a perfectly clear idea of his purpose, but the clearer his idea the more efficient will be his actions. There are many people who have had great advantages of natural endowment and education, who possess very desirable qualities, but whose lives are ineffectual and empty. They and their friends are aware of this; are aware that valuable material is being wasted, but do not know the reason. There is no purpose in life, no purpose that is worthy of the name, no purpose which will call forth all the latent powers of personality. A daughter said to her mother: "I think Mr. Jones is wonderful, he must have a remarkable brain. Why, when playing bridge he knows where every card is!" The mother replied: "Yes, and have you considered that Mr. Jones is now over forty-five and plays nothing but bridge?"

possibility much before one and a half years, no matter what efforts are made to teach it. Before this stage it knocks the mother's tower down, or just watches the mother moving bricks and wants the movement to go on and on. It can conceive the action or the movements as such, but cannot visualize the result.

But once the child really visualizes the building for the first time it begins at once to construct a similar tower. With this building activity constructiveness begins in human life. It is quite a dramatic moment when the baby watches with surprise and delight something that it has built with its own hands. A new creative individual has started out on a career of productive activity.

SYMBOLIC PLAY

The third type of play is " fiction play " or symbolic play. The child dramatizes human life in his play from the second year onwards. It acts father walking about with a stick or mother going shopping. It imitates all the activities of its environment, and brings in its dolls, toys and other supplementary material to enlarge the drama.

This dramatizing element culminates in the " fiction play " of the three-year-old and later in the dramatic roles in which the young adolescent likes to see himself. Just as in reading and acting fiction we develop an understanding of human life, so does the child grow through fantasies. Acting provides the child, as well as the adolescent, with a provisional and tentative knowledge of human activities, human emotions, human life. It connects the child with adult life.

Acting also provides an emotional safety valve. Children who have a grievance against their parents or other people frequently rid themselves of their hatred and pain in their acting; they symbolically slap, and even kill and bury, those whom they fear or hate. Much so-called destructive play in children is such symbolic acting. Parents who get worried over it and forbid these " unpleasant " games should learn how dangerous their interference is, as it leads a child to find another, and generally a subtler and more harmful, outlet

Purpose is of the very essence of mind, of life itself, and if we are to live at our highest, we must have a worthy purpose. Later in this chapter we shall see some of the considerations we should have in mind in deciding upon our purpose. An important point must be stressed: to merely foresee the effects of an action is not purpose. The action must be intended to serve the purpose. A man, for example, may know that if he gets drunk he will suffer, yet still drinks knowing the ill effects. He foresees the effects, but they are not part of his purpose.

If then you are dissatisfied with your life, if you feel that your personality is not being expressed, seek a worthy purpose. Do not talk too much of self-expression but aim at self-realization—a self to be achieved as a result of a purpose. If you want to know what kind of person you really are, you must have in mind what kind of person you desire to become. Ask yourself two questions. First: If I had a fairy godmother willing to allow me any three wishes for fulfilment, what would I choose? Try to give a sincere answer to this first question. As a matter of fact it has been used as a test of intelligence by a psychologist with hundreds of children and young people of all ages. She finds that the youngest children and the dullest adolescents always wish for concrete things (sweets, a toy, a ring, a new dress, etc.) while even those of superior ability, although they may wish for really good things, things of moral worth, yet they choose for themselves only; they are selfish. It is not until worthy character begins to develop that the wishes are related to the welfare of the race, that is, the wishes become unselfish. If, therefore, you are a mature person your three wishes will certainly give an indication of the kind of person you really are. Do you wish above everything else for a good income, a good position, for influence and power, or do you wish to serve the community, to give yourself?

The second question to ask yourself is this: Are there any things I would rather die than do? If so, what are they? This is a very searching question and it should be remembered refers not to self-sacrifice in the heat of emotion, when carried away by enthusiasm on the spur of the moment,

for its repressed emotions. Parents should, however, regard the symbolic release of hatred by their children as a warning, for, if it is too frequent, acting alone will not suffice to balance the child's emotions. The disturbing factors in its life must be sought out and removed.

Take Ophelia for example; she was a four-year-old who delighted in making human models in plasticine which she then crushed with great pleasure. It was discovered that these models which were occasionally made to talk and act, were all meant to be her nanny whom she hated. This nurse was a strict and unsympathetic person who punished the child severely whenever she was dirty or untidy. The symbolic play disappeared, as well as most of its other difficulties, when the nurse was replaced by another and kinder woman.

SOCIAL PLAY

The fourth type of play is "social play." The child enjoys company in its play from the first year onwards. To have the mother's company in a game of hide-and-seek, or in rolling a ball back and forth is one of the greatest pleasures for a baby. The three-year-old finds satisfaction in running about with other children and is happy in their company. From four and five years on, children join spontaneously in groups and play games with definite rules and a specific rule for each player. It follows that it is most unfavourable to let a child grow up without company. Indeed, with many difficult children lack of companions of their own age is the only cause of the trouble.

In a word, social play marks the beginning of the social instinct. Where it is frustrated anti-social qualities result: shyness, anxieties, resentments, aggressiveness, and inability to co-operate. Its early cultivation therefore is not only essential to personal happiness but to the development of a proper sense of social and civic consciousness. This means that we must not only encourage social play but enlarge our ideas about it. We must treat children as rational human beings, not as "special little persons" with special privileges and disabilities. We must treat them as a part of human

noble as such sacrifice may be, but to sacrifice decided upon after careful and heart searching thought.

SACRIFICE OF SELF

These two questions are searching because they throw the responsibility on us. We are asked to choose without restriction; we are asked to say what things are there which we value more than life itself. The self-sacrifice of Father Damien shows how he would have answered the questions. He first of all freely chose to go among the lepers on Molokai, one of the Hawaiian Islands, knowing the government would never permit his return for fear of spreading the contagion.

He knew that he would have to remain alone among hundreds of lepers until he died. He worked for twelve years, when one day he dropped some boiling water on his foot and felt no pain and knew that he had contracted leprosy. He died with all the repulsive symptoms of the disease four years later. Damien provides a striking example of cool and calculated self-sacrifice for the welfare of others. The thing he would rather die than do was to leave the lepers without physical and spiritual attention.

IS THE UNIVERSE FRIENDLY?

The last of the great questions of philosophy for our consideration is: Is the universe friendly? If we wish to get the best out of life, this question must not be avoided. Are we the sport of some blind chance; has the universe somehow produced us thinking, hoping, self-governing beings without there being any intelligence in that universe? Has a merely physical universe produced beings capable of loving? Further, and this goes to the root of the question: Is there love in the universe? A creator who knows and cares for his creatures? Are " the very hairs of your head " all numbered? The answer we give to these questions are really of great practical importance. Many readers will have decided; others perplexed by the suffering and wrong in the world hesitate. In this as in all important questions, clear thinking is necessary. Before deciding that God takes no interest, make quite sure that the world's wrongs and sufferings which

society and help them to realize that the being a part of society involves mutual obligations and duties. We must show the child that it is not " just a child " but a citizen. With this approach group play becomes truly social play growing gradually into social work, social activities and social and civic responsibility in the adult.

THE TRANSITION TO WORK

And now we can watch, step by step, how the creative spirit works in an individual's life. Eagerly the infant avails itself of anything within reach to manipulate it and make something out of it. " Make " is the most frequent word children use in this period. It realizes that man is a creator, that things are made, and that one can make almost whatever one wants to.

So the normal and happy infant makes new things: buildings, drawings, plasticine models and castles. In fact, it makes things with whatever material we allow it to handle. And from the degree of absorption in such constructive activities, from the perseverance, interest, imagination and initiative it shows we can learn more about its possible future than from any other activities.

It has begun to work, and from this beginning we can not only predict how well it will go on working, but we can guide it to work better and to work not only for itself but for the general good. Observation of children during such activities shows us how seriously they often take this " making," how they call it " work," how they stick to it and follow a definite plan and definite creative ideas concerning it. We see, too, how the infant learns patience, different ways of overcoming difficulties and the capacity to persevere in competition.

This moral education through materials cannot be replaced by anything else, and we find the schoolchild just as willing or unwilling to work well as we have found it during constructive play. In spontaneous constructive work with play-materials the pattern is laid for a person's attitude towards work in general. A proper sense of duty in carrying out a task, conscientiousness in the handling of material,

are so perplexing, are not the fault of ourselves. There is a tendency to blame God for the ills which mankind suffers, whereas they are man's own fault. The old question: Why does God allow war? is an example of this fallacy.

To decide that the universe is friendly, not only raises less difficulties than do other answers, but increases our happiness and mental efficiency by leading us to identify ourselves with a supreme purpose which is infinitely more important than our own petty concerns. We are freed from worry and fear. If you realize that you are part of a purpose, even perhaps when you fail, you will have serenity and confidence. You will realize your own value. You will have a high opinion of yourself in the proper sense. You will also obtain a better sense of proportion in your dealings with your fellows. Feelings of anger and superiority and inferiority become out of place, a common humanity binds us all together.

Some of the stars (quite " near " to this earth) are so far away that light travelling at 186,000 miles a second takes thousands of years to reach us. If we were instantaneously transferred to such a star and gifted with wonderful eyes which enabled us to see right on to the earth, we should see events which happened, say, a thousand years ago. The light which then left the earth would only just have reached the star. We might see, for example, the landing of William the Conqueror!

INSIGNIFICANT YET GREAT

This realization of the vastness of the universe and of the insignificance of our world, and of us its inhabitants, may make us say: How can I be of any value? But we have another intuition. That is that the fundamental values of the universe are not material, not space and distance, and physical strength. A man perishing in a storm at sea seems to be a poor, puny thing compared with the forces of Nature, but in reality he is greater than those forces,. For one thing he *knows* he is being drowned, and he may also be sustained by the certainty that there are greater things in the universe than waves, and winds, there are immaterial things worth dying for.

patience, perseverance, self-control, initiative, system and careful planning are all inculcated in the first few years. The foundations laid then shape the character and determine the attitude towards work of the schoolchild, the university student, and the adult. The first patterns of life are the decisive patterns.

THE SCHOOL PERIOD

The early development in school of the child depends, as we have said, on the play-development of the infant. In the same way, the progress of the older pupil depends very much on the foundations laid during the beginning of the school period.

School moulds the individual's character in quite specific ways. It is the first public gathering, so to speak, before which the individual has to prove his capacity to achieve something in life and to co-operate with others. While the family provides an individual cultural background for the child, it is through the schools that a nation forms its citizens. How true this is we have never realized so much as we do now, when schools in most countries are undergoing definite changes in the subjects taught as well as in their modes of teaching. The whole educational scheme and plan is changing.

It would be interesting to discuss the school education of various countries with reference to the role of play, intellectual training, competition, the social element, the practical viewpoint and so on. But that is outside the scope of this chapter. We must content ourselves with the discussion of some factors of general importance. The first of these factors is the way in which school forms the child's and the adolescent's mind and personality.

Human life has obviously two main aspects and trends. On the one hand every one wishes to be happy and in harmony with himself and others. On the other every human being hopes to accomplish something worth while, to achieve things to his own satisfaction and to that of others. At various stages of life the adult has quite a different attitude towards his achievements. He has tentative and

When Captain Scott, in the Antarctic, knew that death was inevitable for himself and his companions, he wrote certain letters. To Sir J. M. Barrie he wrote: " We are in a desperate state, feet frozen, no fuel, and a long way from food; but it would do your heart good to be in our tent, to hear our songs and the cheery conversation as to what we will do when we get to Hut Point." Later he wrote: " We are very near the end, but have not and will not lose our good cheer." To Mrs. Wilson, whose husband was dying at his side, Scott wrote: " His eyes have a comfortable blue look of hope, and his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great scheme of the Almighty." And to Mrs. Bowers, whose son also lay dying, he wrote: "The ways of Providence are inscrutable, but there must be some reason why such a young, vigorous, and promising life is taken."

THE SUN AND THE GASFITTER

This identification of the self with a supreme purpose not only gives us a sense of our own value, but lifts even our everyday actions to a higher level. All that we do is of importance, everything *matters*. The artificial barrier between sacred and secular is broken down. The days when men took off their religion with their Sunday clothes have long since passed and all are agreed that what we believe should show itself in all our actions and concerns. We cannot divide our lives into watertight compartments. Many people were willing to concede that the creation of the sun was a sacred act, but they were unable to see that, if to create the sun to light the world was sacred, therefore the work of the gasfitter and electrician is sacred. If it is a religious act to bind up the wounds of the man who fell among thieves it is also sacred to engage in medical research.

PROOF BY ACTING

You should carefully consider these questions of philosophy we have outlined. Try to give sincere answers. You should realize that the most important questions in life cannot be proved as you prove a mathematical problem.

provisional aims when he enters "the world" as a youth. His aims then become more and more specified and definite. After the summit of maturity has been reached he begins to look back on what he has achieved counting up his successes and failures. And as the end approaches he sums up the whole of his existence and asks himself whether he has done what talent, opportunity and training at school have enabled him to do.

THE RECOGNITION OF REALITY

This necessity to accomplish things becomes increasingly insistent during the school period. It is a reality hard to bear for many children, for it is in a sense their first encounter with reality. Schooldays, therefore, embrace a very decisive educational period, when we should teach the individual to hold his own in the struggle ahead and to take his place in the world as a useful citizen.

This recognition of reality is brought about by the awakening of self-criticism. For the first time the child looks upon himself as an objective spectator, compares himself with his comrades and discovers differences between them and himself—not always to his own advantage. It is only now—roughly from about eight years upwards—that the child begins to appreciate his virtues and faults, gifts and deficiencies.

It is natural, then, that at the beginning of this process most children try to ward off as much as possible any painful awareness of their own defects. This is one reason why boasting is so general with children during this period; the other is that adults are constantly emphasizing the difference between themselves and children. Consequently, assertive talk about their possessions and abilities gives children the compensating feeling of courage, strength and equality. But these attempts at self-assertion are not always successful and so we find many nervous troubles in the period around and after ten years. Here is a poem by a ten-year-old French girl on the verge of a nervous breakdown. It illustrates the strong feeling of inferiority and injustice occasioned by "the child must be kept in its place" attitude.

They must be proved by believing them *and acting on them.* If you do this you will be lifted out of the narrow environment of material things, your personality will be expanded, and life will become more worth while.

DEFINITE AIMS ESSENTIAL

Before proceeding to those questions regarding right conduct which philosophy asks, and which we all ask, in one form or another, it is necessary to refer again to the importance of a definite aim in life. We have seen that the essential quality of mind is purpose, and there must be purpose in life if it is to be satisfying. If you are to be efficient, therefore, in the art of living, you must have definite aims. A definite aim releases far more mental and moral energy than vague good intentions. It will enable you to refuse to be distracted, to pursue your purpose even when strong impulses are endeavouring to lead you astray. Even fear of death can be swallowed up in the determination to achieve one's purpose. One of the heroes of journalism was Mathieu Donzelot who, during a riot in Paris, set himself in the midst of a hail of stones to note down minute by minute the progress of the riot. As a friend escaped from the danger Donzelot handed him his story for the editor of his paper. "You can tell him I am remaining on the spot, so as to send him the continuation." Later the National Guard began to fire and the old reporter fell. A doctor came to his aid. "You are wounded," he said. "Yes," said Donzelot, "and deplorably, for I cannot write." "What does it matter about writing?" snapped the doctor, "the thing is to get you cured." "That is not the most urgent necessity," replied the journalist. "Everybody has his task; mine is to recount events. You are going to take my place. Take my pen and write this at the bottom of the page: 'Three-twenty p.m. As a result of a discharge of musketry by the troops we must deplore three wounded and one death.'" "Who is killed?" asked the doctor. "Myself," answered Donzelot falling back dead.

In choosing aims a sense of proportion must be preserved by testing them with some great ethical ideal. We must not

The Anguish of My Heart

The whole world knows that I am in disgrace!
They all point their fingers at me,
Oh for peace and quiet—peace and quiet,
For peace to come to me,
Peace to stay with me!
But every one will go away from me.
I should be better on a desert island.

And now, oh now,
They want to make my life miserable,
They know I did not do it on purpose,
But they will not leave me in peace!
With such an anguished heart, there's nothing else to do.
But they say I have done wrong,
And so I am to be beaten.

I could not bring my heart—
So swollen with grief—
To think of the little alleys,
And the long, wide streets
Where all the people crowd
Because they would all hate me.
Would trample me under their feet.

But not one of them has felt all this,
This anguish has come only to me,
And since that is the way things are,
Not one of them can understand,
That what happened today, the nineteenth of October,
Gave so much pain and misery.

It is a heart-rending poem, and a key to the soul of a very sensitive child!

THE "INFERIORITY COMPLEX"

The "inferiority complex" which can be established in this period of increasingly conscious self-criticism can remain a permanent thorn in the flesh of the adult. Therefore, it is vital to help a child to get rid of it as soon as these symptoms manifest themselves.

be so engrossed in our own purpose that we forget other and larger purposes. Lord Salisbury, Prime Minister of England, once shrewdly observed: "If you trust the doctors, nothing is wholesome; if you believe the theologians nothing is innocent; if you believe the soldiers, nothing is safe." No, our aims should all be subsidiary to some aim which is greater than we ourselves. The predominant aim, whether noble or ignoble, will reveal us. As Pope said:—

> "Search then, the ruling passion: there alone,
> The wild are constant and the foolish known.
> The fool consistent, and the false confest.
> This clue once found unravels all the rest."

MANY IRONS AND EFFICIENCY

We meet sometimes a man who has "many irons in the fire." He may belong to one of two classes. The first class includes those who are "Jack of all trades and master of none." They are monuments of energy scattering inefficiency. In the second class are those who have a dominant purpose in life, and whose subsidiary aims serve this great aim. Such a man works with (to many people) an astonishing efficiency. He is never distraught, never hot and bothered. He has learned the great lesson of the use of time. Dante said: "All our annoyances, if we really come to look for their source, arise from our not rightly understanding the employment of time."

A pre-eminent aim and purpose, better still a great ideal, inspiring all our actions, makes our lives one, all actions and interests serving each other and the ideal. We should remember that the steps we take to achieve our ends should be in harmony with them. The means we adopt decide what the end will be. If we wish to reach the north, we must travel north. If we want a watch made, we do not go to a blacksmith; we do not "gather grapes of thorns, or figs of thistles." What we get out of life is very largely a reflexion of what we put in it. Hate breeds hate, love breeds love. We should beware of the fallacy that "the end justifies the means." Evil should not be done in order that good may come.

A case will stress the point. Joan, a girl of twenty, suffered from such inferiority feelings so strongly that she had a complete breakdown. She thought herself not gifted enough to study what she liked, that other girls disliked her, and that she was incapable of making friends with any one. She refrained from all games and athletic activities because she considered herself too clumsy to be really good at any of them. She led a lonely and miserable life, dreading to meet people or to undertake anything.

What was the cause of all this misery? It lay far back in her first school years. She was unusually slow. As a small child she did everything much more slowly than other children of her age. She could never finish her school tasks and had to stay longer in the first grade because she was slow in learning reading and writing. This destroyed her self-confidence. Her self-depreciation was increased when her parents got divorced. It gave her the additional feeling that everything went much worse with her than with other children. From then on she was convinced that it was impossible to achieve anything at all, that she was always doomed to be a failure from the start. She would, of course, have been very different if her teachers had corrected the feelings by encouraging her and making allowance for her slowness. But unfortunately many people, parents as well as teachers, have very little understanding of the intellectual or moral demands they can make on a particular child or on children in general. The mother of an eight-year-old girl who complains that her daughter is not considerate enough, because she does not ask daily after her mother's health when she is ill, has no idea of what one can reasonably expect from a child of this age.

HOW FEAR ARISES

If a mother who is a strong and beautiful woman, hates her only boy because he is weak and small and tries to harden him by brutal methods, she should not be astonished when this child develops complete hysteria, faints in the morning and vomits his food. One such boy was forced to learn swimming by being thrown into the water, and to row by

THE PACER ON THE COURSE

An aim leads to efficiency. If an athlete is training for the high jump he sets himself a certain height to jump, and when he has cleared it, sets himself an increased height and so on. This progressive setting of a higher standard is far more productive of efficiency than jumping as high as he can. The cyclist or runner who is paced, that is, who has the definite aim of keeping up with the machine setting the pace, reaches a higher speed than the cyclist or runner who "goes his quickest." A well-known psychologist says: "How to get action from yourself, how to liberate your latest energies and accomplish what you are capable of accomplishing? A definite purpose is the first requirement; without that one merely drifts, with no persistency and no energy." Aims give direction to life, they act like the magnetic pole on the compass needle. They also give coherency and consistency to the character, that is, give wholeness and unity. Again, like the magnet which arranges a higgledy-piggledy mass of iron filings into a regular pattern.

An interesting practical example of the effect of an aim is furnished by the work curve. This is a curve which shows our rate of working as time passes. Towards the end of a working period, the curve falls because we are getting fatigued and are working more slowly. Right at the end of the day, however, the curve rises, that is we work quicker. This is in spite of fatigue and is simply due to the fact that we know we are about to finish and therefore have the definite aim of doing a job in a certain time.

We are so made that the pursuit of an aim releases our energy. The pursuit of a physical aim releases physical energy, astonishing feats of physical strength are performed when a man has some definite end in view. The Marathon runners cover over twenty-five miles and thus pay tribute to the first Marathon runner, who forced his body to run that huge distance to bring news of the victory.

An intellectual aim, for example, the passing of an examination, induces an output of mental energy which surprises even the candidate. A great moral ideal will revolutionize the personality.

having his hands tied to the oars, at the age of six. Now at eight, he is the best swimmer and oarsman in his group at school, but at what a cost! He is an hysterical child, full of anxieties and hatreds. One of his favourite drawings is a prison which is for those women, he says, who throw their children into the water just to make them afraid.

Similarly, if the father of a boy of eleven years tells him daily that he must not be so superficial, this child will do everything over-conscientiously. Every task will be repeated over and over again, and he will worry endlessly over each result. In the end he will have a breakdown.

People who raise the standard of performance of their children to such unreasonable heights must not be surprised if hysteria, anxieties and resentment are the consequence. From at least eight years onwards, children have increasing awareness of the standard they are expected to reach but often cannot achieve. Their wishes and endeavours come out clearly in many of their utterances.

For example, there is eight-year-old Peggy, who is clumsy and does not look half as nice as her sister. She paints herself as a princess whom everybody looks at, because it is her ardent wish to be beautiful.

Again, Fritz is an eleven-year-old Norwegian boy who cheats. He is very self-conscious of this bad habit and says, when asked what he likes best in his friend: "I like best in him that he is so courageous. He cheats never, perhaps he lies sometimes, just a little." Also there is Kees, a Dutch boy of sixteen who is very sensitive, weak, and completely lacking in self-confidence. He describes as his ideal a strong and determined man, with a definite aim in life which he pursues without hesitation or scruples. One could go on quoting examples. For only too few children and adolescents are properly helped during the period when they begin to form an idea of their capacities and character. And by help is not meant medical help for the treatment of a trouble already more or less firmly established. Rather prevention of these troubles is implied by guiding a child through the difficult periods of his development, by providing him with what he needs and keeping away disturbing influences—at

Today there are many things clamouring for our attention. It was never easier to fill up time, never easier to rush about over the earth's surface and delude ourselves that we have done something worth while. There is a great danger of becoming taken up by trivial pursuits. A worthy aim is the great antidote to triviality.

The derivation of this word is interesting. It comes from a Latin word *trivium*, a place where three roads meet, so the trivial is therefore that which belongs to the cross roads or public streets that is commonplace, vulgar. You must not be satisfied with the commonplace for yourself; you must demand a higher standard.

Professor McDougall said that triviality is "the most characteristic and besetting fault of our time. All the circumstances of our lives tend to seduce us into frittering them away in trivial occupations."

THE GREAT PURPOSE

We have suggested that if we can learn something of the essential nature of the universe and try to make our thinking and our actions harmonize with it, we shall be more efficient and happy. Have you ever tried to answer the question: What do I believe to be the real purpose of the universe? What is the meaning of everything? What, if anything, is life designed to foster? What is the key? Is there anything we can seek, any path we can pursue, any ideal we can aspire after of such a nature that whatever happens to us, comedy or tragedy, prosperity or adversity, health or suffering, we can truthfully say that these happenings are designed to assist our progress in our search along our path, in our aspirations?

This is a very big question, but it must be answered. Certain answers have only to be mentioned to be rejected; wealth, position, power, success, ambition, even health. The only answer is character. Everything which happens to you can (unfortunately not necessarily does—that depends on you) improve your character. Character is independent of circumstances. It decides how we use circumstances. This statement is made in all seriousness that character *can* be improved, no matter what events befall us.

least the unnecessary ones. Only an intimate knowledge of the laws of normal growth, as well as of the effects of errors and mistakes, makes such a sound and sane education possible.

THE SEX HISTORY OF THE ADULT

Many problems of adult life are concerned with sex. The greatest happiness and the greatest unhappiness comes to many people in that special human relationship which we call marriage. There are, of course, many factors in marriage. The seeds of happiness and unhappiness in all the factors are sown in childhood and adolescence. Amongst the factors we can recognize that perfect blending of personality which makes something finer and greater than the mere sum total of the two individual personalities. The character and personality we have already shown are largely moulded in the growing child.

We can recognize also the actual ability to blend, an ability to establish happy human social contacts which the child will learn in childhood through its play with other children. Most important of all in marriage perhaps is the happy healthy sex life. More marriages have been wrecked, it is probably true to say, by fundamental sex troubles than by any other. The history of the adult is determined, once again, by his or her early personal history. Many later problems can be overcome in the light of a knowledge of our early sex history. More still can be done by rearing children on happy, healthy lines so that the problems in later life never arise.

First of all we must recognize that the sex life of the child does not start with puberty. It starts much earlier! The struggle for inner balance becomes more acute as the child approaches puberty. The struggle starts earlier, however. If the child pursues a normal form of growth, the problems will be solved as they arise. The adult who has achieved a proper inner balance is the adult who has followed such a course from early childhood onwards.

The first period of sexual awareness comes very early in life. At the age of two the child will become aware of its

It follows, therefore, that our main purpose in life must have relation to ethics, to the right and the good. Ethics is the study of morals, of right conduct, and the word ethics comes from the Greek word *ethos* meaning character, nature or disposition which derivation reminds us that character, to be character, must be enduring.

SEEKING AFTER THE GOOD

Our needs are not completely met by the satisfaction of our instincts. It is natural to seek instructive satisfaction based on our fundamental needs of food, sex and society; but, it is also natural to seek after higher satisfactions. Most people admit that they have longings, however intermittent, for truth, beauty and goodness. Those who do not make the admission nevertheless show that longing by their conduct. A poor view of human nature, the view for instance that it is useless for man to seek after goodness, will lead us nowhere in our search for the art of living. Some writers have taught that it is useless criticizing man for wrong-doing, it is their nature so to act; and that it is just as reasonable to quarrel with a stone for falling to the ground, or with the flames for ascending. These writers do not tarry, however, to work out the implications of this low view of our nature.

G. F. Watts, one of the first twelve members of the Order of Merit, was one who did not take the low view referred to. His thoughts often dwelt on the essential goodness of the human heart and he was interested in the numberless actions of goodness and self-sacrifice performed by humble and unknown people. He executed a memorial which stands in Postman's Park in the City of London, which takes the form of a covered arcade with seats; and there are recorded a large number of actions of noble self-sacrifice performed mostly by dwellers in mean streets. Even the names of children are included, e.g., that of a boy aged eight, who saved his sister's life by tearing off her blazing clothes, but died himself.

WHAT IS GOOD?

The great questions of ethics are: What is the nature of an action which is right or ought to be done? What

own sex organs. It may begin to play with itself. The child will, however, grow out of this very quickly and provided it does so there is nothing at all to worry about. A period of sexual latency should follow and last roughly until puberty.

At about three years, however, children pass through a peculiar phase. They show a marked affection for a definite person whom they single out of their environment. It may be any grown-up person with whom it is in contact, or a child of the same or slightly older age. This affection shows features which in an adult we should call the symptoms of being in love: a passionate clinging to the favoured individual, blushing, jealousy, chivalrous actions and so on. It is impossible to overlook the similarity of this state to adult love. But it is only a brief episode in a young child's life and disappears completely after a few months. In puberty it appears again.

At the age of four to five children start asking questions that often relate to sexual matters, as for example where babies come from. But we believe that these questions have no real sexual significance for the child. They are usually asked out of pure curiosity without any sexual implication.

Much the same is true of a second period of marked question asking, roughly at about eight years. This is an age in which the child is intensely anxious to know how all things are made, and among them how children are born. The answers to these questions will determine whether the child will go on asking "difficult" questions or be too embarrassed to do so. Many children withdraw into themselves at about the age of ten because of the imprudence, impatience or prudery of their parents and teachers in dealing with their questions.

THE FIRST SEXUAL EXPERIMENTS

An early sexual problem which can cause parents great worry is masturbation. It usually appears from ten years onwards, but the commencing age varies considerably. So much nonsense has been written and said about it that it may be well to outline the truth about this particular

characteristics belong to such an action which do not belong to other actions?

Similarly what do we mean when we say that a thing is *good*. What quality has it which others things have not? The right, therefore, is a certain quality of actions, and the good is a certain quality of things. To attempt to explain the nature of the right, or good is not easy; in fact, it is impossible unless we already know by experience the nature of a right action.

Several views of the nature of the right, have been advanced through the ages and these will be briefly stated. The first view is called the theocratic, which states that right is what God orders and wrong is what God forbids. This view, to be really helpful must be understood to mean not that God arbitrarily rewards some actions and punishes others, the first actions being right merely because God orders them, and the second wrong because He forbids them; but that God orders the *right* and forbids the *wrong* because He is Himself good. He orders this or that because it is right; it does not become right because God orders it.

We find that man's idea of the character of God shows progress from that of God as a merely tribal deity, capricious. arbitrary, revengeful, to the full all embracing conception that God is Love, the Father of Mankind.

Another view is that a course of action is right which on the whole yields most pleasure and least pain. Greed, cruelty, drunkenness and other vices are wrong according to this theory because in the long run they yield more pain than pleasure, and bring their own punishment. Honesty is the best policy because in the end it yields more pleasure than pain.

There is some truth in this view, of course, but we ask: What is pleasure? We frequently find that in discussing this view the word pleasure is used with two meanings. We start by meaning the feeling we experience when we satisfy an instinctive impulse. We talk, for instance, of the pleasure of a good meal, of satisfying curiosity, of the enjoyment of the company of our fellows. Later we find pleasure used to mean a higher type of feeling altogether as when a martyr

phenomenon. All doctors, psychologists and educators who are aware of modern knowledge on the subject are agreed that masturbation is *not* an unhealthy sign with boys between the age of ten and seventeen. During these years the function of the sexual glands produces an inner tension and excitement which needs relief, the safety valves being nocturnal emissions of seminal fluid and masturbation. It has been proved beyond doubt that masturbation within reasonable limits does neither physical nor mental harm. What is really harmful, and sometimes even disastrous, is the stories children are often told about the effects of masturbation and their resulting attempts to suppress it. If a boy starts masturbating at an early age, and indulges in it excessively, then we can be sure that his whole personality needed attention long before he began to masturbate.

A certain group of psychologists hold that all the troubles and problems of life are due to sexual conflicts. This theory is still controversial, but it is true that sexual conflicts very frequently affect the inner balance of an individual. This is particularly the case during puberty and adolescence, as one would expect from the picture physiology gives us of these periods. The awakening of this powerful instinct shakes the personality of the youth to his roots, and it takes years before a new equilibrium is restored. Small wonder, then, that all other activities are deeply affected. Parents notice only these secondary effects, and it generally comes as a great surprise to them when the real cause is revealed.

A TYPICAL CASE

Here is a typical case which illustrates what might happen. One day, a boy of eleven years whom we shall call Guy, was put under treatment. His parents said that until recently Guy was a decent boy. He was interested in his work at school and was making fair progress. He had good manners, was easy to handle, and was popular with every one. Then he had changed completely. He was now sulky and bold, lazy and untidy. He seemed to be worrying about something, but would not say what. He fought and quarrelled with other boys and was getting unpopular with them. He

sacrifices himself for his cause. The introduction of the phrase, higher pleasure, shows that fundamentally our question—What is the right?—is unanswered. If we could be convinced that a vicious act would bring us nothing but pleasure we should still say: "It is wrong for all that."

We, then, have the view that right is that which leads to the greatest good of the greatest number. This view was an attempt to meet the objection that the previous view makes individual pleasure the aim of right action, so it substitutes for it the welfare of the community. Does an action increase the greatest good of the greatest number? If so it is right. But, again, if a cruel action can be shown to us to promote the greatest good of the greatest number we still say it is wrong.

For a large number of people to rob a few people is wrong, although the welfare of a large number of people may be enhanced.

A further attempt was made to answer the question in terms of evolution. It was taught that virtues are habits helping the race to survive, whereas vices are habits which do not. This view makes the survival of the race the end of right action, whereas mere survival or non-survival without inquiring into the quality of the actions of the race do not give any satisfactory basis for a science of conduct.

RIGHT IS NATURAL TO US

The last view to be mentioned is that the right is natural to us. If we regard the personality as a whole we find that to aspire after the good is natural. We have many desires and it is possible to express these desires at the expense of duty. But by so doing we are denying our best nature.

Let us assume that you are in a position of trust in which you have undertaken to administer for the benefit of the community. You have the desire, the very natural desire, to benefit a particular friend or relation. You have the impulse to abuse your trust and to give that person an unfair advantage. But if you do give way to this quite natural desire it will be at the expense of another quite natural desire: the desire to be just and fair, and to keep your word.

had even thrown stones at the windows of people to whom he had been rude. His masters said he was still intelligent, but completely uninterested in his work.

How shall we explain this change? Examination showed, as it invariably does in such cases, that the beginnings of sexual problems had caused the trouble. Guy had either started masturbation by himself, or had been shown how to do it by other boys, who also passed obscene remarks which stirred up his mind. His conscience tormented him and the symptoms he showed were a compensation for the constant feeling of guilt which he could not overcome.

With girls this period seems to be somewhat different. Many masturbate, of course, but as a rule a general unrest, tension and irritability, rather than actual masturbation, is their problem. In Europe and the United States it generally begins in the thirteenth year. They say they are unhappy but don't know why. There is the same deterioration of work, combined with untidiness, restlessness and anti-social tendencies leading to isolation or aggressiveness. Sometimes the beginning of masturbation reduces the symptoms, but often the trouble goes on for a long time.

THE NEXT STEPS IN SEXUAL EXPERIENCE

Mature sexuality is composed of two principal elements. One is the sex instinct in the stricter sense of the word, the other is an emotion called love. These two phenomena start at different periods and develop for quite a time on separate lines. Near the close of puberty they converge, as it were, eventually uniting to form a new unity when the adolescent has passed into maturity.

Now he or she becomes sufficiently mature to fall in love and to desire bodily union with the loved one. This involves a moral problem. For through sexual intercourse people in love know for the first time a sense of full responsibility. They feel it to be entirely different from having sexual intercourse with "any one" just for the sake of physical relief or enjoyment, as well as entirely different from being merely in love. They realize for the first time that in this act all the sides of the personality—spiritual, emotional and

The excuses we make for our wrong actions, the attempts we make to justify ourselves, are sneaking tributes to the belief we really hold that after all it is natural to do right. Even hypocrisy pays this tribute. The existence of a forged banknote shows that there are real banknotes somewhere.

When we discuss later in this chapter the individual as a member of society, we shall see that our impulse to seek the company of others is closely bound up with duty and right.

If we regard right as expressing our best nature we find that the various views of the right we have mentioned each reflect part of the truth. Thus if a wise God orders right actions which are in accordance with our true nature, then they will in the long run be pleasant. They must be, if they express our true nature. As St. Augustine reminds us, we are free, free to choose the good. The view that the right leads to the greatest good of the greatest number, contains a lot of truth as a man is a social being. The evolutionary view shows how the moral code has developed.

If we desire to get the most out of life we must live in accordance with our true nature; we must, therefore, take ethical consideration into account. We must perform actions because they are right.

Without priggishness, or self-righteousness, but naturally and without affectation you should determine in matters of conduct, to ask not, does it pay? not, how far will it help me to get on? (although it is possible for these questions to be legitimately asked if the next question is put first) but, is it right?

Although it is difficult to define right and good, there is something within us which knows or feels that of two actions one is right and the other is wrong. We may be beaten in argument; we are driven into a corner and all we can reply when asked why an action is right, is: Because it's right!

THE GOOD AND THE BEST

For persons of well developed character, the difficulty of choice is not so much between the clearly right and the clearly wrong, but between the good and the best. The good is often the enemy of the best. The advice was once

Photo : I. Berry

THE FIRST STEPS

If a human being is to live a happy, balanced life, it means beginning with the child . . . " a complex and sensitive being, growing up in complicated surroundings called human society."

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given: "Never read good books . . . read only the best There is no time for any others." We should satisfy ourselves that an action, good in itself, is not merely a second best. The choice is always presented to us as between the higher and the lower.

THE INDIVIDUAL AS A MEMBER OF SOCIETY

During that most interesting period between childhood and adulthood, that period of storm and stress, when the boy is too old to be a child, too young to be a man, that period of rebirth, adolescence, the formation of gangs is characteristic and plays a very important part in the development of the personality. This impulse to seek the company of our fellows, called the gregarious impulse or herd instinct, is a big factor in our lives. You cannot realize yourself except as a member of the community. You can only live your true life in association with others. The life of a man without intercourse with his fellow men is, in the words of Hobbes, "solitary, poor, nasty, brutish and short." He must if he wishes to realize his full life, take his place in various social groups. Thus the family, city, nation and many others give him an opportunity of voluntary relationship with his fellows and so help develop his own personality.

This relationship has an important moral significance. The moral development of the child can be said to have begun when he realizes that his actions concern not only himself, but others as well, and the process is continued when as a member of a group he learns more and more that he has to think of the welfare of the group; that he has many duties to others, that he must be altruistic. Certain of the instinctive impulses notably the parental impulse can only function in relation to the welfare of another. The degree of self-sacrifice shown for offspring frequently exceeds that shown for the self. Some animals that will fight to protect themselves only until blood is drawn will fight to the death to protect their young. This concern for the welfare of others, and the urge to seek the company of others are important instinctive ingredients of altruism or "otherism" which in a very real sense is natural. The personality which

Photo : James Maycock

" GOING SHOPPING "

Playing " Mothers and fathers " is a definite stage in the development of young children, and provides the child " with a provisional and tentative knowledge of human activities, human emotions, human life."

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has only its own concerns to think about is an imperfect personality. We must concern ourselves with the welfare of others.

Only by limiting our freedom to do just as we like can we experience true freedom. What a chaos there would be in London if every motorist did just as he liked, made his own rules and regulations, obeyed no will but his own. All traffic would speedily cease. For life to have any security at all we must consider the welfare of others. You must "act in such a way that your liberty shall accord with that of all and each one." A man is never *merely* an individual, we cannot live as independent units; everything that we do affects our fellows. Two of the virtues displayed in our relationships with our fellows are politeness and civility, and it is interesting to note that these two words are derived from the words for city in Greek and Latin respectively. These two virtues are necessary if citizens are to live in happiness together. Out of the necessity for living together rules of right conduct have arisen.

THE SEARCH FOR HAPPINESS

We all desire happiness, but many make the mistake of directly seeking it. Happiness is a state of feeling and if we deliberately seek a feeling it is changed and sometimes vanishes. If we listen to music our feelings are pleasurable only when we attend to the music; if we contemplate our own feelings the pleasure is lessened. We find happiness when we are not seeking it directly but are seeking something else; when we are seeking something good in itself.

HARMONY AND HAPPINESS

Now happiness is a general pleasurable condition. It does not concern only part of our nature. We feel happy when our whole nature is fulfilled. Happiness arises from harmony within. That is the great secret: harmony.

Happiness is distinguished from mere pleasure which is the experience accompanying the expression of one impulse only—that impulse may be expressed quite out of harmony with the best interests of the self. The phrase "the morning

physical—are linked with those of another. This involves an obligation, not a legal one, but one which arises from a deeper sense of morality. And this awareness separates them for ever from the golden paradise of childhood and pushes them into the hard reality of being truly grown-up.

We have given a comparatively large space to the description of sexual development because of its undeniable importance. An adequate sexual life is a source of happiness which is, or ought to be, accessible to every one. The happiness of the spirit is denied to many. The complex structure of our social life prevents thousands from finding satisfaction and happiness in their jobs. But a happy sexual relationship can be achieved by every healthy human being if he or she is taught how to achieve it properly. The complete fulfilment of the adult sex life is found in the birth of children. Perhaps more so for the woman than for the man. Yet the man also reaches his fullest responsibility and fullest sense of responsibility when he is father as well as mate. The happy sexual life which is built up in childhood and adolescence is the foundation for untold human satisfaction and happiness.

BEGINNING A DESIGN FOR LIVING

We come now to some other problems involved in the reorganization arising from puberty. Religion and the moral conflicts of life become more or less consciously an ever increasing difficulty. And one day the question is seriously asked: Why is it so? What does it lead to? What is life? What do I live for?

The last question marks the beginning of a conscious maturity. It shows that the adolescent has begun to take his life into his own hands, that he has begun to show the first signs of determination to develop a design for living. Of course, many years may still pass before these things become more real and substantial, at least with those adolescents who are fortunate enough to be allowed to choose and prepare for their careers slowly.

Unfortunately few are so fortunate. The majority of boys and girls must start work at fourteen to sixteen years old, so

Photo: Donald S. Herbert

"AND YET—I AM FREE"

To what measure has man a free will? is a question that has ever occupied philosophers. The general summing up would seem to be that man is largely free to do as he wills *if* he wills.

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the planning of their future should start much earlier. When they are not thrown into any job that comes along, as is too often the case, their choice needs wise guidance. For at this early stage it is apt to be premature and often utterly wrong, as in the early stages of self-determination the aims and motives are still very inadequately formulated.

FIRST ATTEMPTS

Look at Erik, for example. He is a Norwegian youth who insisted on going to sea instead of finishing his studies. This was very much against the wishes of his parents. Discussion made it quite clear that what he visualized by going to sea was wonderful journeys and adventures: he did not consider the hardships of a sailor's life. He had had a strict and overbearing mother who had made him work hard in his boyhood, so that the craving for adventure and sensation so natural with a young boy had never been fulfilled. When it was suggested that he should find out in detail from a shipping company what his career and chances would really be, he returned very depressed. He was told that each boat always made the same passage back and forth, that his salary would not be more than the pocket money his parents gave him, and that after two years of service he would have to go to the seamen's school, and that there seemed to be little hope for adventure in the seaman's career as it really was.

For a different kind of example, there is Mildred, a girl of sixteen who quarrelled with her family because she wished to become a kindergarten nurse, which her mother did not think her capable of being. Certainly, she was not in the least skilful in handling children. When faced with the task of playing with a child, she had no initiative, and did not know what to say or do. She seemed to feel distressed and awkward when asked why she was so determined to do this work and nothing else. She broke into tears and explained that she felt so terribly shy and intimidated with grown-up people, or with companions of her age, and she thought of children as a kind of refuge from coping with life in the grown-up world. Here we see very clearly how her intended career was not chosen from the viewpoint of what she could

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Photo : D. McLeish

THE GREAT PURPOSE

"I will lift up mine eyes unto the hills," cried the psalmist; and the challenge of mountains has always been a symbol of man's striving for the good, for the ideal that can only be attained by effort.

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do best, but in order to escape from a situation she felt incapable of handling.

NECESSITY FOR GUIDANCE

So you see how urgently the adolescent needs help, advice and opportunity. For premature decisions in the choice of a career might eventually prove to be tragic. Many regrets in later life can be spared by more careful consideration when the opportunities are varied, of an adolescent's abilities and qualities. His knowledge of himself and the world must be enlarged by his social environment, by his parents, teachers and friends.

But is it too late for those adults who have taken the wrong turning to find happiness and success? Admittedly it is difficult to correct troubles that began in childhood, to readjust oneself to a badly chosen career or to find a new one. But many have made the adjustments necessary for a fuller life, as other chapters will show. It is a question of assessing errors and revaluating capacities, of going over one's personal history with a critical eye and relating it to the information offered in this book. The way is steep but it can be climbed by knowledge and perseverance. And if we falter or fail we shall at least have learned how to help our children to avoid the same mistakes, to develop a rich and constructive personality, and to take their proper part in the building of a better world.

after the night before" well illustrates this. Moral philosophers have always looked upon mere pleasure with suspicion because it is possible, in the exclusive expression of one desire, to suppress others. Happiness is obtained not by seeking to add pleasure to pleasure, but by seeking to express in harmony all the desires, including the longings for truth, beauty and goodness.

Thomas Dekker, born in the sixteenth century, has left us a description of a day in the life of a happy man. Dekker's personality was very lovable and attractive and he preserved his serenity in spite of misfortunes, including a long imprisonment for debt. He says: "To awaken each morning with a smile brightening my face; to greet the day with reverence for the opportunities it contains; to approach my work with a clear mind; to hold ever before me, even in the doing of little things, the ultimate purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind and courteous through all the hours; to approach the night with weariness that ever woos sleep and the joy that comes from work well done—this is how I desire to waste wisely my days."

This charming picture has a significance for us in the stressful twentieth century.

A man may be suffering from a neurosis. This is a word of which we hear a great deal today and while it originally meant merely a nerve process it now means a nervous disorder in which there is nothing physically wrong with the nerves at all. It is a disorder of function. The physician discovers that the symptom, be it an obsession, uncontrollable bad temper, a haunting anxiety, a nervous twitching, a pain, even deafness or blindness, is due to a repression, say of the sex tendency. Today the physician, or psychotherapist, to give him his modern name, will probably take care when the repression is ended and the tension is released, to point out to the patient that the released instinctive energy must be expressed, generally sublimated, in harmony with an ideal. Advice has been frequently given, however, in the past that the impulse should be naturally expressed; that the moral restraint should be ignored. This was disastrous

CHAPTER IV

THE PRIME OF LIFE

CHILDHOOD and adolescence lead, or should lead, naturally into maturity. Some of the most difficult problems of life arise in childhood and adolescence. The adult does not spring fully-grown into life like Athena from the forehead of Zeus. He is created by the circumstances of his birth, his early environment and the formative influences of his childhood and adolescence. If the childhood and adolescence have been normal and happy and healthy, the adult will blossom in all his power and all her glory.

Beginnings and endings are the adult's main trouble and chief worry even though he be unaware of it. Beginnings because they have made him what he is. Endings because he must reap the seed which was sown—as it was sown and as it has grown. In the decline of life the adventure will merge more and more into achievement, even though " something ere the end, some work of noble note, may yet be done." He may still look forward to a future. Perhaps to some " island-valley of Avilion, where falls not hail, or rain, or any snow, nor ever wind blows loudly." But his regard for the future will always be tinged with " the satisfaction of aims achieved, purposes fulfilled and ideas realized."

THE GLORY OF MATURITY

The prime of life—a term used loosely here to describe all that period when the healthy man and woman are at the height of their powers—is in fact the period of full enjoyment in doing and achieving. The satisfaction of *having* done and of *having* achieved will come later. There is satisfaction and glory in the actual doing and the actual achieving in the prime of life.

So having regard to both beginnings and endings, the chief business of the adult is to *be* doing and achieving, to *be* active mentally and physically, to be enjoying *actively* all the powers you have, to *be* correcting any defects that have arisen, to *be* striving for perfection and to *be* pursuing a

advice because the last state of the man was worse than the first. Originally he was suffering by the repression of one impulse by his moral sense; now the position has been reversed, his moral sense is dominated by an impulse. In neither case is there harmony.

IS YOUR PERSONALITY ORGANIZED?

There can be no harmony without the organization of the personality. The very fact of organization implies direction. If you are familiar with a well organized business or society you will know that there is unity of control. Directions given by one authority are not contradicted by another; all policies are co-ordinated; there is co-operation in serving the main purpose of the business. Some psychologists talk of the organized self. All urges, impulses and desires, all likes and dislikes, loves, and interests have their place in this organization, they are in harmony with each other and serve the life purpose of the individual. You may remember our quotation from Thomas Dekker (page 433). In his description of a day in the life of a happy man, he refers to " the ultimate purpose toward which I am working." An ultimate purpose is necessary if happiness is to be secured; there can be no harmony without subordination of all desires to that purpose. What is your purpose in life? Is this the highest you can choose? This question must be settled if you are to get the best out of life. That purpose must have intrinsic value, value in itself. It must be worth seeking for its own sake. If in choosing that purpose you are careful to take into account your higher nature; if it concerns not only your own welfare, it will lead to that inner harmony which is necessary if happiness is to be enjoyed.

A GREAT MAN WHO MISTOOK HIS PURPOSE

Cardinal Wolsey is a good example of a man with a purpose, who discovered too late that he had chosen the wrong purpose. His great ambition raised him from a humble position to that of the second in the land. He was loaded with favours and riches by his master, Henry VIII. At length even Henry began to suspect that Wolsey's real

purpose. Life is an adventure as long as we live. But in the prime of life the adventure has a special significance. For in the prime of life we can not only live life more fully in the possession of powers which have matured and are still mature. We are in a position also to extend the period of maturity by a wise exercise of our mental and physical powers (by avoiding extravagance, overstrain and over-indulgence) and to prepare for a grand and happy old age when we shall be respected and revered by all.

THE MINUTES AND THE SIXTY SECONDS

In so far as the problems of maturity have their roots in early life, we have already discussed them or shall discuss them later. We have already shown how your personal history has made you what you are and how present defects can be remedied. And we cannot sufficiently emphasize that the defects *can* be remedied by conscious effort once they are recognized. Good health of mind and body must be maintained during maturity. Rest and relaxation are essential to good health of body and mind throughout life. But the glory of the prime of life is simply in living. The functional play of the child, i.e., play which is an exercise of the functions for the pure enjoyment of doing so, grows into the functional activity of the adult, i.e., the exercise of the mental and physical functions of the body for their own sake. " Know yourself " is sound advice for every one, for you can achieve greater success and avoid greater disappointments if you are fully conscious of your functions of body and mind and of your own abilities, capacities and limitations.

There should be few problems—your personal glory will be in making the most of what you have got, in getting sixty seconds' worth of pleasure out of every minute run. You can do this in certain specific ways. You can make the most of your sixty seconds or you can fumble them away. Throughout life you will find that the more you put into it the more you will get out. You will not expect to move without putting yourself and your energy into your motion. You will be packing the storehouse of your memory with recollections of all you are doing. You will pack it also with everlasting

purpose was his own aggrandizement; that his service of the king was really service of Wolsey. The great favourite fell and he was stripped of his honours. He retired to York and died on his way to London to answer charges made by the king. In moving words he showed that he realized that his purpose of serving his prince was not the highest he could have chosen. His ideals had been sacrificed to his ambition. "And, Master Knyghton, had I but served God as diligently as I have served the king, He would not have given me over in my grey hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince."

If you seek truth, beauty, goodness, religion, they must be sought for their own sake, for the value and worth which they possess independently of your seeking them. They must be sought, not *because* they produce happiness; the happiness follows incidentally.

THE LAW OF COMPLETENESS

The importance of fulfilling the whole personality if we are to experience happiness and a sense of life being worth while, cannot be over estimated. There is a law of completeness governing living creatures. The aim of life is fullness of life. We have a hunger for fulfilment. If we desire to satisfy that hunger we must remember that not merely physical needs require satisfaction but deeper needs as well.

This law operates in our bodies; nature repairs wounds; the healing processes in the body are clearly an urge to complete.

Some animals on losing a limb can grow a new one. If the central vertical arm of certain trees is cut off, one of the horizontal branches lifts up to complete the shape.

In various beliefs we see the same truth. The nature of the future life believed in frequently fulfils and completes the present life; the qualities that it lacks are to be supplied in the future. If the present life is one of heavy toil the future life is conceived as providing rest; if the present life provides few opportunities, the future will give opportunities of expression and service.

flowers that will grow sweeter as you grow older. And these flowers you will find in the activities of your mind, in the books you read, in the music and art you enjoy, and in the friendships you cultivate.

WHAT IS THE PRIME OF LIFE?

Perhaps it would be better to talk of maturing rather than of maturity. For in one way or another individuals, like civilizations, are always maturing. Declining, too, if you like, for the epigram that man begins to live and die the day he is born is also a biological truth.

Look at the human body if you want support for this argument. The body is not a machine, as, in a machine age, we have grown over-fond of calling it. Nor is it a factory with the brain as managing director, as those who are impressed by Big Business prefer to call it. It is best compared with a growing socialized state, for it is a community of cellular units organized into independent " systems," each of which attains a relative stability and breaks down at different periods.

The bony framework, or the skeletal system, as we should expect, is the first to mature. By the age of twenty the soft bones of childhood and adolescence are fully formed and strengthened, though there might be a slight increase in stature for another fifteen years. Our framework is mature at twenty. A year or two later comes dental maturity in normal individuals. And with it the perfection of the jaw muscles which make the teeth effective, the added weight and strain on the neck being met by completion of development of the muscles of jaw and neck.

THE MUSCLES GROW UP

Next comes muscular maturity, as again we should expect from the relationship between the bones and muscles and our knowledge of early man as a hunter. At twenty-five or so a man is in his prime for strenuous athletics, though the greatest muscular control is not usually attained till about ten years later, since it involves a learning process of trial and error and practice. So a rugger player is at his best

Even in dreams the same principle applies. Our waking life is completed in dreams whether night or day dreams. Hungry Arctic explorers dream of sumptuous meals at the Ritz Hotel; the undersized weakling dreams of great feats of physical strength. If you have a certain type of dream again and again, whether a night dream or day dream, it is probably evidence of something lacking in your daily life.

Finally, real completeness of the self is craved for; we seek a harmony, we seek an ideal which we feel would focus all our vital forces; a purpose in which we can lose ourselves. No impulse will be denied expression. If not expressed on the natural plane, then it will be lifted to a higher moral plane, and its energy directed towards that ideal with the consequent enrichment of the personality.

A man whose life was revolutionized by a great ideal was William Wilberforce. As a young man of twenty-five he abandoned the loose, fashionable life which many wealthy young men in London led, and devoted his life to the emancipation of the slaves. He was fired by this great purpose; and in spite of threats of vested interests, he overcame obstacles which seemed overwhelming and at last succeeded in his quest. He certainly became a new man because of his great ideal.

IS DUTY FORBIDDING?

Duty is another of those words which cannot be defined except in terms which assume that we already know what it means. There are actions which you know you ought to do, it is your duty to do them. Why? Because they are right, which is only saying because it is your duty. Duty is the call made by the good on the self. Your duty is what you conceive to be a suitable conduct. Conscience decides.

We sometimes make a false distinction between what we want to do and what we feel it our duty to do. "I did not want to apologize; I merely did it from a sense of duty." We sometimes like to make our duty appear very hard, perhaps we feel that it will be all the more credit to us. That this distinction is false is seen if you ask: "Do I want to do my duty?" Of course you do. It is incorrect to say

at twenty-five, but a boxer seldom reaches the top of the championship class until he is closer to thirty. In a game like billiards, on the other hand, where outstanding achievement requires a very fine degree of muscular control, players who are not boy wonders generally reach the top of their form in the thirties, and stay on top during the long period when muscular and nervous co-ordination remains at peak. Herbert Spencer was not far wrong when he said that proficiency at billiards is evidence of a misspent youth!

Physical activity demands an increased consumption of energy, and energy means the consumption of food and oxygen. Therefore the circulatory, respiratory and digestive systems are at their best during the stage of maximum muscular development. The heart is then so powerful that it can pump out seventeen pints of blood during violent exercise, against five pints during rest. Of the seventeen pints, five are needed to supply its own muscles with food and oxygen. In other words, the athlete can revitalize and redistribute the total volume of his blood (nine to ten pints) from thirteen to fifteen times during one minute of exercise.

The amount of heat produced is so great that he would be thoroughly cooked in a very short time were it not for the temperature-controlling mechanism provided by the skin. It allows the heat to radiate away from the tiny blood vessels under its surface and releases a fluid from the sweat glands which cools as it evaporates. This is why we look flushed and feel clammy when we are unduly hot. The skin, then, must reach its maximum thermal efficiency at the age of twenty-five or so, though for purposes of feeling it may not "mature" for another four or five years.

MENTAL AND SEXUAL DEVELOPMENT

The brain is the last organ of the body to stop growing, though its early growth is extremely rapid, as we have already seen. Further expansion of the brain can take place until we are nearly forty, and analyses of mental capacity suggest that there is a marked increase between thirty-five and fifty, the peak being reached ten or fifteen years later. On the other hand, all the nerves that serve us through life are

that we merely act from a sense of duty. We want to do our duty and we get satisfaction in so doing. These two kinds of wants—wanting to do duty; and wanting to do something else, provide a further illustration of our dual nature. If we listen to the lower call and refuse to listen to duty there is no real satisfaction. If we listen to duty and refuse to listen to impulse, that impulse, although denied, becomes satisfied in a larger satisfaction. Brave doctors have refused to discontinue experiments with the X-rays, although they knew that continuance meant the loss of the hand and ultimately death. Why? Did they want to lose a limb, did they want to suffer? No. They wanted to do their duty. In the higher sense we always want to do our duty. To contrast a sense of duty with real happiness is to make a false distinction. Only by listening to duty's call, not by following every selfish impulse, can we secure happiness. Duty's call turns out to be not the call to self-renunciation but to self-realization. The irksome duty is chosen freely. A doctor on visiting a carpenter found him carefully finishing off the underneath of a table. " Why are you wasting your time doing work there. Whoever will know whether the underneath is finished off or not?" The reply was: " Who will know? Why *I* will."

THE MORAL STRUGGLE

The ready choice of duty is not achieved without many struggles. St. Augustine has spoken of two "wills" within him, the good will and the corrupt will. These "wills" are in conflict because of our desire (*a*) to seek pleasure, (*b*) to do the right. We are more or less successful in the moral struggle, as we are more or less successful in controlling the desire for merely instructive pleasure in accordance with an ideal of conduct.

A man may desire ardently the pleasure which he will derive from money which he has the chance of stealing without discovery. Whether he submits to the temptation without a struggle will depend on the strength of the call of the ideal of conduct.

The moral struggle becomes lifted from level to level as

complete by the age of five and capable of carrying messages to and from the brain as efficiently as they are twenty years later.

The central nervous system is, in fact, a remarkable example of provision for continued ability to learn and a long period of high mental efficiency. A man's brain can give him a lifetime of vigorous service. The rapid growth of the brain and nerves in early childhood enables rapid learning of all the basic knowledge that is necessary to life. Though the growth of the brain slows down thereafter, yet it goes on almost until we have reached the " allotted span." Moreover, the decline between seventy and eighty is so slight that the level of mental capacity is not disturbingly lowered. After eighty, however, the downward slope becomes prominent, although many individuals retain mental vigour until an advanced old age.

Glandular efficiency comes towards the end of adolescence. As puberty sets in the thymus gland in the chest, which influences early development, disappears. The sexual glands ripen and stimulate the whole glandular mechanism. They are strong enough to make fertilization possible at the very onset of puberty, though sexual growth does not begin to near the peak till a girl is about eighteen and a man twenty-five. Indeed, in a normal man sexual capacity, in the fullest sense of the word, is not reached till he is about thirty-five and may be maintained thereafter at a high level till he is fifty or sixty.

This is the main reason why the years between thirty-five and sixty are said to denote the prime of life, and men are urged to regard this period as the best for reproduction. In women the beginning of maximum sexual capacity is not reached till they are nearing twenty-five, but the fullest development does not come until the sexual cycle is completed, that is to say, until they have had and suckled a child. So women are told, under cover of a large variety of reasons, to begin reproduction before they are twenty-five, from twenty-two to thirty being their " best age " for reproduction. We seem to have a fear of having children too near the beginning and end of the full reproductive age.

moral development proceeds. This is shown in the awakening moral consciousness of the child, and in the progress of the adult. A very young child cannot be said to be capable of moral conduct. He acts or ceases to act so long as pleasure or pain is felt. If a course of action, say feeding, leads to pleasure, it is continued; if it leads to pain, it ceases. This is conduct at the lowest level of all. The deciding factor is pleasure or pain incidentally experienced and there is no real moral struggle.

Later, however, fear of punishment operates. A child may desist from action because he is afraid of punishment. He may abstain from theft because he has been threatened with penalties. If, however, he knows he can safely steal without detection, the fear of punishment will not influence him. This level of conduct is higher than the first, but is still of little moral value. No merit is to be imputed to us for actions performed or abstained from because we fear detection and punishment. The severity of the struggle with ourselves will depend upon the degree of the fear, and not upon any ideal of conduct.

On the third level are actions motivated by anticipation of praise or blame. The child may know that his wrongdoing will not be punished but knows that he will be blamed for it; or he knows that a right action will not be rewarded but will be praised. In adult life praise and blame influences our conduct greatly. Public opinion is a very potent influence

THE DECIDING QUESTION

The last and highest level of conduct is when the deciding question is: Is the action right or wrong? The questions of punishment, or praise, or blame, do not influence the issue. In fact, sometimes we may be blamed, perhaps punished, for doing what we believe to be right. We shall see in the next chapter that conscience in telling us what is right or wrong for us may need instruction; but if an action is sincerely believed to be right and if a man does that action in spite of consequences, it is conduct on the highest level. It is not until a real love of right for its own sake has been

THE CHANGE OF LIFE

Around the age of forty-five in women, an important sexual change, known as the menopause, or change of life, takes place. The glandular balance is greatly disturbed, but a new balance should soon be found and can be very helpfully assisted by freedom from worry, clean and intelligent living, and a wholehearted devotion to some worthwhile purpose. The change of life is, in fact, a natural process and should be regarded as such. The woman may need to pay special attention to diet, baths, fresh air and exercise. But the body should remain healthy and active. The brain also is still in its prime and many women—professional women especially—regard the change of life as being a real gateway to renewed and greater enjoyment of life.

In men nothing so radical occurs. But the fear of impotency, provoked by the ills of civilization and the unscrupulous advertising of vitalizers and aphrodisiacs, creates an attitude of expectancy that often leads to a similar melancholia in the forties. Such men feel that they, too, are undergoing a sort of masculine menopause and the renunciation of manhood. Actually the forties should not mean the end of a satisfactory sexual life either for men or women. It can go on with care and adjustment till we hear the beat of the reaping angel's wings. And if it comes before, what of it? For the individual who has had a good innings, who has attained worthy ends and expectations, it means only another adjustment and more attention to tidying up the loose ends of creativeness that still remain.

GROWTH AND DISEASE

The age distribution of the common diseases enlarges our picture of maturity. Rickets is the commonest serious disease during the first five years, when the bones are still soft. Rheumatism is common in children between five and fifteen, when the bones and muscles are still forming, and again in old people, when the joints and muscles have lost their suppleness. Glandular diseases are common in children, particularly those leading to cretinism, giantism and sexual abnormalities, and again during the period of

acquired that we get conduct on this highest level. The intensity of moral struggle will depend on the relative strengths of the call of duty and the prompting of the instinctive impulse.

If we were able to ask those who have made striking renunciations at the call of duty whether their choice was a free one, and whether they regretted making it, what emphatic answers we should get! We know what the reply of Damien, Wilberforce, Florence Nightingale, Captain Scott would be.

As the call of duty is listened to and acted upon more and more frequently, the moral struggle becomes shorter and less intense until the choice of the right becomes the highest freedom. We freely choose the good.

It is comforting that what psychologists call the law of exercise operates here. If we perform an action once it becomes easier to perform it a second time and the more frequently we do it, the easier it becomes. This is true of habits bad and good. We know to our cost how a bad habit increases its hold, but the principle applies also to good habits. The more often a right action is performed, the easier it becomes to perform. The more often the call of duty is responded to the stronger the habit becomes, and the easier it becomes to give the right answer.

PERFECTION

Perfection is the ideal of moral conduct, and like many ideals has the fascination of drawing us on to greater and greater heights. As one ascends a mountain, wider and wider vistas become open to view, and what we may have first thought to be perfection we find to be but a type of a higher perfection.

To seek perfection in any art, however humble, is to pay tribute to a great ideal. We feel a peculiar satisfaction in achieving perfection. An American poet has said: —

> "Who seeks perfection in the art
> Of driving well an ass and cart,
> Or painting mountains in a mist,
> Seeks God although an Atheist."

glandular atrophy. A slight thyroid deficiency, responsible for obesity and lassitude, is especially common in the young and old.

Tuberculosis is essentially a disease of adolescence, being most frequent between the ages of ten and eighteen, while other diseases of the respiratory system are commonest in youth and age because of inadequate breathing during these periods. We breathe at least twenty-five thousand times daily, but few of us learn to do so efficiently, except when we are forced to by strenuous exercise, using all the respiratory muscles and changing the air in the lungs to its furthermost air sacs.

Nervous disorders, too, have two periods of frequency, corresponding to the period of sexual awareness, fear and frustration between twelve and twenty-seven, and to the period between forty and seventy when impotence is a conscious or unconscious fear. It is a comment on the times we live in that nervous diseases and insomnia are increasing. The suicide rate in western countries has more than doubled since 1920.

THE DISEASES OF MIDDLE AGE

We come now to the diseases of middle age, most of which are associated with neglect, immoderation, sedentary habits, and mental and physical constipation. The approach to the forties marks the beginning of eye troubles, of excretory, digestive and glandular diseases, such as kidney complaints, gout, diabetes, dyspepsia, obesity and pyorrhœa, and of diseases of the heart and circulatory system, such as high blood pressure, varicose veins, piles and heart disease.

High blood pressure is one of the commonest signs of advancing age, the symptoms being headaches, giddiness and a feeling of tightness or singing noises in the head. It is caused by contraction of the walls of the arteries, thus setting up a greater resistance which has to be met by a higher driving pressure. It leads naturally to faulty nutrition and consequent disease of the vital organs by interfering with their blood supply, to heart disease caused by overstrain (and often further complicated by the clogging due to fatty

ONLY THE BEST IS GOOD ENOUGH

Perfection implies a standard. In seeking perfection we approach nearer and nearer to that standard. We press on towards perfection.

It has been said that perfection is made up of trifles and perfection is no trifle. What does this mean? It does not mean being concerned with trifles and forgetting the big things. Certain types of character try to hide glaring deficiencies by the intensive cultivation of small virtues. Politeness, for instance, may be but a veneer hiding all sorts of baseness.

Perfection is made up of trifles in the sense that having a very clear idea of our purpose, of the perfection at which we are aiming, we see the significance of trifles. Little matters may or may not be important. If they are not, we ignore them, but if they are significant, we attend to them with thoroughness.

A striking example of thoroughness is furnished by a man who was described as the Napoleon of hygiene: William Gorgas. Thousands of people had perished as a result of unsuccessful attempts to cut a canal across Panama. Their deaths were caused by malaria and yellow fever carried by a certain species of mosquito. This insect seemed to reign supreme in the zone.

When Gorgas was sent to the canal zone he was given unfettered power in that area of four hundred and fifty square miles. Here are some of the things he did throughout the area in his determination to effect a perfect clearance of the pest. To make the zone perfectly healthy for the fifty thousand people there was his aim. Every household vessel holding water was ordered to be covered; lakes and swamps were drained; he even drained every pond and ditch that could be drained; and poured oil on those which could not be drained so that the mosquito larvæ therein were suffocated. Jungles were cut down, all vermin destroyed and all rubbish burnt. Buildings were raised off the ground and covered with fine wire screens. Every train was screened and in every train a hospital was put. No alcohol was allowed in the whole of the zone. In one year three million pounds

deposits), to hardening of the arteries, and eventually perhaps to a stroke caused by rupture of an artery.

Yet the reasons for high blood pressure are simple enough and should be widely appreciated. One is over-eating and faulty elimination, which results in the accumulation of poisons that have an irritant effect on the fine nerves that control the contraction of the walls of the arteries. The other is excessive worry and excitement, which stimulate the release of a secretion from the adrenal glands (two bean-shaped bodies just above the kidneys) that has the same contracting effect on the walls of the arteries. Avoid over-eating. Pay proper attention to the regular elimination of the waste products of digestion. Avoid excessive worry and excitement. You will then stand in little danger of high blood pressure.

POINTS OF INFECTION

In middle age there is also a great increase in what doctors like to call "foci of infection." That is to say, susceptible parts of the body, such as the teeth, tonsils, nasal sinuses, appendix, gall bladder and prostate gland, become readily diseased and release irritant poisons or otherwise interfere with the vital functions. Prostate trouble is particularly common among elderly men—almost half the male population over fifty-five has it—simply because it is not treated in time. It is caused by inflammation and enlargement of the prostate gland around the neck of the bladder, thus impeding free urination. The first symptoms are sexual debility owing to the loss of prostatic secretion, combined with unusually frequent and difficult urination, and if they are neglected too long the patient might end with unnecessary suffering and unpleasantness. Yet prostate trouble quickly succumbs to treatment at the right time.

THE ETERNAL CONFLICT OF YOUTH AND AGE

The prime of life is, in fact, a rather prolonged "in-between" time when the man and woman is neither young nor old. The adult is at the cross-roads. Youth wants to be at the helm. Age is reluctant to yield the helm to

of quinine were used, three hundred thousand oil cans were emptied, and eleven million cubic feet of house space were fumigated. There were " mosquito brigades " whose duty it was to exterminate any odd insects who survived these drastic precautions.

THE RESULT

What was the result of this counsel of perfection, this determination to deal completely with the menace? Now that the canal is finished, thousands of Americans live in the zone with the lowest death-rate of any large body of people in the world. During one year it was less than eight per thousand, and less than three among white Americans! This is in an area in which white people formerly could not live. Gorgas succeeded because he was determined to do the work thoroughly. He knew what his aim was, so every trifle, every detail of significance was dealt with.

Perfection in the moral sphere is similarly attained by thoroughness; by knowing the ideal at which we are aiming and applying it in all circumstances. By aiming at perfection, by " hitching our wagon to a star," we attain a much higher standard than we do if we are content with aiming at a standard which is certainly within our powers. If you desire to be considerate of others, aim at being perfectly considerate at all times, and in respect of all details. An artist wishing to paint a beautiful picture aims at perfect beauty. He never attains it, perhaps, but he approaches much closer than he would if he had a second-best standard of beauty for certain pictures.

So in conduct the highest standard we know must be aimed at.

The seeking merely one's own perfection can, however, become selfish. A certain type of scrupulousness is sometimes accompanied by censoriousness and self-righteousness. We shall see in the next chapter that a personality does not achieve itself, does not experience real satisfaction except through sacrifice of the self for the welfare of others; and in seeking one's own perfection one should help others along the same road.

inexperienced youth. The " in-between " man and woman too often has the sympathy of neither. So arises one of the chief problems of the prime of life, one of the chief problems of modern civilization, the problem of the man or woman who feels " too old at forty " or who is told he or she *is* too old at forty.

Take a typical case of a " young man at forty." Here is what he writes: —

" When I was very young I was a tireless champion of The New Outlook. I ran a magazine in its cause in which I pilloried elder statesmen and demanded a square deal for youth. Give youth a chance, I shrilled. Put youth at the helm. Let young ideas replace old ideas.

" My magazine, supported mostly by tolerant old men, prospered for a while. It was the early twenties, when any youth who was not too impossibly youthful was sure of a hearing. Old men had grown sceptical of the wisdom of other old men. The war and its aftermath had left them shaken and insecure. Besides it was cheaper to give youth a chance.

" Now I have crossed the halfway line I sympathize with those who complain that they have been put on the shelf at forty. I feel it intolerable that the majority of the world's unemployed should be men over forty, men whom we should have admired, a generation ago, as being in the prime of life. I applaud the journalist who started a campaign in an English newspaper to salvage the two hundred thousand men who are regarded as too old for work at forty-five. And I confess that I like the sound of the slogan, ' Life Begins at Forty.' "

Indeed, this is perhaps a propitious time for a campaign for the active middle-aged man and woman—the man and woman of forty and over who in many respects are still in their prime. Give them a chance. The campaigners could blame the economic disintegration that set in after the collapse of Wall Street in 1929 on the failure of youth to make good its opportunity. They could point to the unfortunate connexion between youth movements and Fascism as a further example of the distress of countries

A SUMMARY

We can now review this chapter. Our main task has been to show you that the theoretical questions with which philosophy deals are of practical importance in the art of living; and that to derive real satisfaction from life you must have a philosophy of life. Without it life is stale, flat and unprofitable.

We should act on the belief that mind predominates over matter. We saw that the essential quality of mind is purpose and that if we are to get the best out of life we must have a predominant purpose or ideal. We are free to choose that purpose. Even the determinists, those who do not believe in free will, must *act* as if they believed in it.

The fundamental question: Is the universe friendly? must be answered. If we believe that it is, and act upon that belief, the sense of our own value is enhanced, and life becomes really worth while as we identify ourselves with a supreme purpose.

In discussing what is natural to us we saw that it is not only natural to seek instinctive pleasure but also to seek after higher satisfactions. Admitted by most people and to be inferred from the conduct of all, are the longings for truth, beauty and goodness.

The nature of the right and good cannot be satisfactorily defined except to one who already knows by experience the difference between right and wrong. However we argue, and cloud the issue, a time comes when we perform an action because we feel and know that it is right and the only answer we can give to the question: Why is it right? is: Because it is right.

A personality can only fulfil itself by considering the welfare of others. To be enriched it must spend itself on other personalities. We experience true freedom when we act in such a way that our liberty "accords with that of all and each one."

Happiness we defined as the feeling which arises from the harmonious expression of all the impulses both lower and higher. It is not the mere sum total of instinctive pleasures.

Duty is the call the ideal makes on the self and although

where youth has been organized and idealized. They could claim, as an American professor has done, that "Nobody knows much about this complex world until he is close to forty." They could support the claim, as he does, with the statement that nine-tenths of the world's best work has been done by older people. They could insist with him that it is a sign of national health where the ship of state is guided by ancient mariners.

THE TRUTH ABOUT YOUTH AND AGE

But a campaign for the elderly, like that for youth, would be a campaign of half-truths. It would be based on the weakness of pining for the good old days and the good old ways with age on the bridge and youth in the holds. It would be a campaign supported by a mixture of hearty optimists and inveterate grumblers, men and women who want to compensate for the frustrations of their time, but are too afraid or too incompetent to probe down to the naked truth.

What is the naked truth? It is that in the perennial controversy between age and youth there is, as Robert Louis Stevenson said, "nothing more certain than that both are right, except perhaps that both are wrong." It is that blaming it on flaming youth or crabbed old age might cloak but not suppress the troubles of a world struggling desperately to maintain an outworn economic system. It is that there is no scientific basis for the conflict between age and youth, or for ascribing particular virtues and vices to either.

Each age in individuals as well as history is a preparation for the next. Feudalism was the infancy of capitalism, capitalism is the father of socialism, and socialism, no doubt, the early youth of a genuine equalitarianism when "man to man the world o'er shall brothers be and a' that," when men shall give according to their ability and get according to their need. Our own infancy, if we have chosen our parents wisely and had a good start, as Plato and this book insist, should lead to a truly formative childhood and adolescence from which we should pass into a stage of creative maturing.

We know the differences and the similarities between the

we may deny the call of pleasure to listen to duty's call, we experience a higher pleasure in doing our duty.

Readiness to listen to the call of duty is not achieved without moral struggle. There is conflict between our desires (*a*) to seek pleasure; (*b*) to do the right. Moral conduct is on four different levels, and that on the fourth level is real moral conduct. It consists of actions performed because they are right, and not for ulterior motives.

The great moral ideal is perfection. By aiming at perfection we reach a much higher standard than we do if we aim at something lower. By hitching our wagon to a star we reach greater heights.

In conclusion. Have you thought why a man who meets suffering and disaster without bitterness and bewailing, is described as accepting his fate *philosophically*? Not that he does not believe in the reality of suffering; not that he does not feel pain. No, he preserves his philosophical demeanour because he has other resources. He has strength derived from sources independent of material things. He realizes that the seen things are the temporary and passing things, whereas the unseen things are the real.

extremes. But, leaving out infancy and decrepitude, when is a man young or old? Biologically, as we have seen, there is no generalized answer. Moreover, the picture of differential maturity that we have glanced at is further complicated by enormous individual variations. Some men are old at twenty-five, others are young at seventy. Sanford Bennett, the great physical culturist, was more of an athlete at seventy than most men are at twenty-five. Bernard MacFadden, his successor to fame in America, is still the picture of masculine health, though he has long passed his seventieth birthday.

Each age, then, is a preparation for the next, and the dividing lines are hard to define. We are always maturing but never mature. For maturity is a static concept and man is a dynamic creature, always growing, always changing. The individual life, like life in general, is made up of an evolutionary sequence of events. And we should regard it as such, rather than as a succession of well-defined periods, each with special values and disabilities, privileges and drawbacks. The Seven Ages of Man is an arbitrary concept born of a mistaken tendency to classify and label life as though it could be internally broken up into watertight compartments like an ocean liner. And such habits of thought are socially dangerous. They lead to wishful thinking and irrational yearnings. They allow us to blame or praise, to ascribe privileges and values, without relation to reality. They are responsible for the eternal discussion of the relative merits of youth and age, when we should all be pulling together for the shaping of a better world. They provide fertile soil for political adventurers and incompetents, men who are hungry for power and quick results, and men who know within themselves the bitter taste of failure. Elderly mountebanks have climbed to power on the shoulders of young fools at many stages of history.

So it is important for young men and women to regard the apparent friends of youth with a critical eye. And that means we must not be " bent overmuch on superficial things, pampering ourselves with meagre novelties." It means we must organize our energies, as Wordsworth decided to do

CHAPTER XIV

THE SECRET OF CONTENTMENT

MANY years ago a prize was offered by a newspaper for the best definition of happiness. The winning reply was: "Wanting nothing, and knowing it." A young woman, on hearing this definition said that it might apply to well-fed pigs in a sty. But if we amend it to: "Needing nothing and knowing it," the definition is better than many.

Human beings are so made that they are never really content when they want nothing; we must have something to strive for; and any discussion of the secret of contentment must take account of the fact that if we are to be content all elements in the personality must be satisfied. We must remember that we are not only thinking creatures, but feeling creatures and striving creatures as well. We need not only intellectual satisfaction but emotional as well. These two together are not enough, as we must, in addition, have something to strive for. Many men on retirement from business go to pieces because they find they have nothing further to strive for. To sum up: the head, the heart and the will must be catered for. In this as in all other problems we should preserve a cool head, a warm heart and a stout will. Many people make the mistake of allowing the warmth of the heart to rise to the head, or the coolness of the head to descend to the heart.

Contentment is achieved when all elements of the personality are working in harmony, and as we saw in the previous chapter an ideal in life induces this harmony; and we cannot expect to have harmony if the most important striving of all, the yearning after goodness, is completely ignored.

THE TYRANNY OF THINGS

Real contentment is an inward state; it is independent of external things. Many of us are subjected to what has been well called "the tyranny of things." To own a number of valuable things may lead to anxiety lest those

at twenty-nine, towards the fuller philosophy of Man, Nature and Society. It means making our lives richer and deeper by digging down into the mine of experience without exhausting the mine. "We cannot live pleasurably," said Epicurus, "without living prudently, honourably and justly."

THE BASIS OF WISE LIVING

Prudently! That is the basis of wise living at any age, of making the art of living the greatest of all arts. Epicurus himself, contrary to popular belief, was the epitome of moderation. "Send me a Cytherean cheese," he once wrote to a friend, "that if I wish to have a feast I may have the means." Yet he lived fully and was always questioning the conventions. For moderation does not imply temperance in the unfortunate sense that so many understand it today. It does not mean joylessness, bigotry and intolerance. It does not mean being the kind of man who wakes you at dawn, with many exhortations on the advantages of being up with the lark, because he has the habit of early rising and cannot bear any one to do otherwise.

In short, there is moderation even in moderation. "Do not glory in your abstemious way of living," advised Epictetus. "If you drink nothing but water, proclaim not your own sobriety on every occasion. If you inure yourself to hardship, do it for your own benefit, and not to attract the admiration of the people. Let vainglorious fools make their trials as public as they can, but know that all affectations of this kind are utterly unworthy of a philosopher."

But what does prudence mean? It means a solemn obligation on our part to follow the Greek philosophy of "know thyself," and to put this knowledge to good use. It means formulating commonsense principles of mental and physical health, and using them to control self-indulgence and bad habits in the everyday business of living. It means employing yesterday and today in preparation for tomorrow.

Prudence in health is, of course, an elementary consideration. For the roots of happiness and success lie in

things be lost. On holidays we sometimes burden ourselves with a lot of luggage when we might do with far less. The man concerned with many trunks and suitcases envies the hiker with all his luggage in one small but sufficient ruck-sack on his back. Some women, a smaller number now than formerly, are so house proud that they give themselves endless labour in polishing a lot of unnecessary brass, in dusting scores of ornaments, and in keeping rooms to look like museums, and making them about as comfortable.

When you were at school you probably learned:—

> "Art thou poor, yet hast thou golden slumbers?
> O sweet content!
> Art thou rich, yet is thy mind perplexed?
> O punishment!
> Dost thou laugh to see how fools are vexed
> To add to golden numbers?
> O sweet content!"

Life today is lived at a greater and greater pace. Many feel driven; their days seem ordered by some demon of speed. Their nerves strained to the utmost. Even during holidays they get little respite. Such people depend almost entirely on external things. They could not imagine life without a house of a certain size, often too expensive for them to keep up, a car, the wireless and all the other luxuries which a mechanical age provides. They have not contentment, because contentment depends on resources within the self. The material things should be our servants and not our masters.

THE PLEASURE OF A GOOD CONSCIENCE

In the previous chapter we were reminded that pleasure is experienced not only in satisfying instinctive desires but in doing right. You enjoy satisfying your curiosity, getting your own way, displaying your achievements; all these give pleasure; these are instinctive pleasures. To do your duty gives you a higher kind of pleasure. We all have a moral standard; our standards differ, perhaps; the majority are content with the conventional everyday standard of morality.

a nicely balanced life in which health and personality are given their proper place. And the bases of health depend on adequate food and exercise, fresh air and sunlight, and rest and relaxation. These needs are so important that they are given special attention in later chapters, but here it should be emphasized that as the years roll on moderation in eating and drinking becomes increasingly necessary, as our glimpse of the age distribution of disease shows. Emphasis must also be placed on regular elimination. Indeed, it might be called the first law of health. Auto-intoxication and auto-suggestion are the worst enemies of vigour and usefulness in advancing age.

Moreover, it is prudent periodically to satisfy ourselves that we are being sufficiently prudent. We can do that by getting expert advice from a doctor who has examined us thoroughly, with special reference to the likely diseases of our age group and our personal history. A general health examination should, in fact, be made compulsory for men and women at the age of about thirty-five, for a stitch in the thirties will often save nine in the fifties. We should not only use the doctor to cure us when we are ill; we should use him, as the Chinese do, to keep us from getting ill, just as we should visit a dentist regularly *before* we have toothache.

HOW TO IMPROVE OUR THINKING

Prudence in mental activities is no less important than wisdom in bodily care. Bad habits of thought, feeling and emotion are even more easily formed and neglected than bad habits of a physiological nature. The highest function of man is consciousness, a developed sensitiveness to the throb of life, but how few are truly conscious. How few discipline their minds and memories, how few train themselves to think creatively and connectedly. Most of us are sloppy thinkers, whose thoughts run across each other with no definite pattern.

The penalty for such negligence is tragic. We become incapable of sustained discussion, which consequently degenerates into fruitless and often irritable argument. We

Others demand a higher standard; others are content with a lower. But to even the most depraved person comes a time when he will refuse to perform an action and the only reason he can give is " it's wrong."

Now conscience has been defined in many ways. It is a " still small voice within " which tells us that an action is right or wrong. It seems to decide for us at once what is the moral quality of an action. It does not argue, or reason, but by intuition decides on the question of right or wrong. It seems to *see* the true quality of an action.

The working of conscience furnishes an example of that great mystery whereby you and I can be both subject and object. In a quite inexplicable way you can look at yourself. I can look at myself. As it were we can get outside of ourselves and look at ourselves. Conscience is your attitude towards the moral or social significance of your own behaviour. You make a judgment on yourself. Sometimes that judgment is too lenient, but it can quite easily be too severe. We should aim at thinking neither too highly nor too meanly of ourselves but to think fairly and reasonably. This is not easy. No man is allowed to be a judge in his own case before the law. In judging our own conduct we are prejudiced. We frequently show unsound judgment in judging the conduct of those we love, and of those we dislike. In important games neutral umpires or referees are chosen. A friend of a side, in umpiring, may unduly favour that side although it is quite as likely that he will penalize it in his anxiety not to show favour.

To judge our own conduct is indeed difficult. We should cultivate the power of seeing ourselves as others see us, and of putting ourselves in the other fellow's shoes.

THE PRICKING OF CONSCIENCE

When we are prompted to violate some moral law which we recognize as right, then conscience induces that unpleasant state of mind we call shame, or the worse state, remorse, in which we angrily reproach ourselves for the wrong. We feel humiliated and thwarted because we cannot put things right. Remorse can be so extreme as to drive

become trivial people glorying in our triviality. We use moral indignation or the pretence of impartiality to ban topics that are beyond our competence. Who does not know the kind of man who will wind up a political argument by saying: " If you don't like the way things are here, why don't you go elsewhere? Why don't you go to Russia and live with the Reds?" Who does not know the other kind of man who says, with a great show of genial impartiality: " Each one to his own way of thinking is my motto. Take my advice, young man, and keep off religion, sex and politics." Yet religion itself has progressed through the criticism of religion. And in the modern world no questions are more urgent than those concerned with religion, sex and politics. In no other sphere of human knowledge and action is it so vitally important to pull down the windows and let in the fresh air.

How can we improve our thinking and increase our tolerance? The first essential is interest and enthusiasm. " Without enthusiasm," wrote Emerson, " no great work was ever yet accomplished." And good thinking is great work. The next is to see accurately and to try to remember precisely what you have seen. Set yourself problems in observation, analyse what you have observed, draw conclusions from your analyses, and test them against the conclusions drawn by others from similar circumstances. In other words, set your thinking along definite paths and stand sentry over wandering and irrelevant thoughts. This is what is called the scientific method. It is no more, as the elder Huxley was fond of saying, than trained and organized common sense.

THE IMPORTANCE OF READING

And extend your thinking by reading. " Reading maketh a full man," said Bacon, after giving us some excellent advice on how to read. " Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."

to despair, even suicide. Men have been tortured by their own consciences and there are many cases on record of crimes confessed although the wrongdoers were quite unsuspected. They were so driven that they had to confess to ease their consciences.

One of the great dramas of remorse is that of Judas Iscariot, so impressively portrayed in the Passion Play at Ober-Ammergau. He was driven, hopelessly, despairingly to suicide. The attitude of Peter, although his wrong was similar to that of Judas was quite different. His attitude was one of repentance—a turning back to his Master. The attitude of remorse, that of Judas, involves a turning away, further and further away.

THE INSTRUCTED CONSCIENCE

The statement that conscience sees immediately the moral quality of an action needs some qualification. Conscience in deciding is guided by the moral law, and may also, before deciding, consider the consequences of an action. It may ask: "What is the law?" If this, then such and such an action is wrong.

This reminds us of a very important point indeed. Conscience needs instruction and enlightenment. Acts of very great cruelty have been committed by people acting quite conscientiously. The imprisonment, torture and burning of people to whose religious beliefs exception was taken, were ordered by very conscientious people. Their consciences were guided by an imperfect standard. They did not see the fallacy of the doctrine that the end justifies the means. They were very sincere, but it is most important to learn that sincerity is not enough. You may be most sincere in your action but yet quite wrong. It depends on the aim towards which the action is in fact directed, not what you hope its direction is. You may wish to reach the north of a town; you are most sincere in your desire and you set out with the sincere determination to reach your destination. But if you walk in error towards the south instead of towards the north, you will never reach the north, be you never so sincere.

Remember, too, that reading diligently does not mean reading with extravagant slowness. Webster could scan a page and grasp its meaning, but most people whose work is not with books crawl along the lines almost word by word. This is due to excessive insistence on reading aloud in childhood: we tend to see only one word at a time because we have been trained carefully to pronounce one word at a time. The result is not only wasteful but also harmful to the eyes. The eyes have to stop to see. Therefore in reading a line of print the moderately fast reader has to cover it with about three jumps of the eyes, each marked by a pause of about one-sixth of a second. The eyes of the slow reader, on the other hand, have to jump too often and pause too long, sometimes going back to make sure, thus retarding efficiency and increasing muscular strain. Slow readers, as we all know, tire quickly and have to have their interest compelled by psychological and typographical tricks, like those employed by the modern press. Many even boast (we are always aggressive about our weaknesses) that they never succeed in finishing a book, "except perhaps a good love story or detective yarn."

But given interest, concentration and practice, the worst readers can learn to read at the minimum speed for comfort. They should try to read rhythmically, making even eye-jumps of about one-third of a line, and to avoid saying the words to themselves. It would also be useful if they could read short articles for which the maximum reading time is estimated. Some American magazines state the time required for reading each article, but for the accomplished reader it is greatly over-estimated.

MEDITATION AND MEMORY

So read more and read faster. And when you have read a lot more, read a little less and meditate more. It is said that Emerson invariably returned from his daily walk in the woods with a new thought, much as we might return with an attractive flower. It is a good example to follow. Perhaps we cannot go into the woods to collect new thoughts, but we can return from our work with an interesting idea or observation

The standard set by conscience must be tested by comparison with some objective standard, some standard outside the self. You are not a law unto yourself. I am not a law unto myself. Although in the last resort you must be prepared to be guided by, and to stand by, your conscience, it must be an instructed conscience. It must be instructed, for example, by the moral tradition of the race. But we find that moral traditions vary from race to race. What is wrong in one community is right in another. It is a crime punishable by death in certain tribes for a man on meeting his mother-in-law to omit to prostrate himself before her. Such variations as this in the actions regarded as right and wrong have led some to insist that the moral is merely the customary.

We are reminded that " moral " is derived from the Latin word for " custom." The moral tradition of a race, however, is improved by those we call the " salt of the earth " who inspire and ennoble us. The moral tradition to be improved needs those brave spirits who were generally imprisoned or done to death for their courage, who were dissatisfied with the moral code of the community and pointed to the eternal verities of truth, beauty and goodness which transcend mere morality. The community having done to death these leaders, generally adopted, or at least paid lip service to, their standards in later years.

CONSCIENCE AND WILL

You have been reminded that in dealing with problems of conduct we must not only think, but feel and strive. In the process of instructing the conscience, therefore, we must use the intelligence, must think out the implications of moral principles; to use the brains is a sacred duty. We must also learn to love the good, the true and the beautiful. By contemplating them we tend to become ourselves like them. But thinking and feeling are not enough. We do not help a man in need by thinking out his economic problems for him and by feeling very sorry for him, but by giving him practical help. We should remember the Quaker who was one of a group surrounding a needy man, and who said: " I'm sorry two and sixpence, how sorry are you?"

gathered on the way, instead of some titbit of scandal or political misinformation learned from the evening paper. Short journeys provide excellent opportunities for thinking and observation, while reading in jerky buses and trains is exceptionally cruel to the eyes. Besides, you do not learn much more, anyway, by reading two newspapers of the same kind within twelve hours.

Experiments in thinking should include the training of the memory. A clear mind and a good all-round memory are connected things, though a good memory for trivialities or within a narrow field does not indicate a clear mind. Many memory aids and tests fail to recognize this fact. They teach us to remember without showing us properly how to correlate. Their sponsors would be appalled by Thomas Huxley, one of the clearest thinkers of the last century, because he could not repeat half a dozen quotations faithfully. They would admire after-dinner speakers who pad out their platitudes with quotations and good stories, and show us how to acquire the same merit in a few easy lessons. They would tell us why kings and waiters have remarkable memories for faces and particular details, though the average man's memorizing ability needs to be much more generalized.

The storage of significant facts that can be correlated should therefore begin by training the memory to record experiences and ideas accurately, a good aid being to write down what one wishes to remember. Leibnitz, the great philosopher, always did that, though he seldom had to read the notes he had made. Then spend a little time every day fixing your mind on a specific idea and recalling all that you know about it. And by arranging what you have recalled in an orderly and critical sequence you help yourself to remember accurately and think clearly at the same time. The final test is clarity of expression. Good ideas are clearly and simply expressed ideas.

Some people have learned to think so quickly that they are regarded as intuitive. They are able to correlate impressions and derive ideas from them at high speed. The intuitive flash is therefore the idea accepted as the result of this process.

We cannot be said to have made a moral principle ours until the will is affected. The voice of conscience must lead to action, and by action we mean either doing right, or abstaining from wrong. It is possible to derive intellectual satisfaction from thinking about moral principles, and enjoy our feelings in contemplating the good, but unless the will is touched, unless conduct is influenced, we have made an incomplete response to the promptings of conscience.

OUTSIDE GUIDANCE NEEDED

The importance of guiding conscience by an ideal outside the self must be stressed. If we are merely laws unto ourselves, we are guided and dominated by our own feelings and live in an unreal world. For mental and moral health the feelings must be expressed in action which is in harmony with that ideal. To enjoy our own feelings without action is sentimentality. The sentimental person is one who loves his own loves; luxuriates in his own feelings. He may, for instance, be very sympathetic. If you are in trouble he feels with you very intensely, so much so that he is far more concerned with his own feelings than with your trouble, and he has no emotional energy left to help you.

On the other hand, a man may be compassionate and definitely take action to help another in distress. He may not so loudly express his feelings as the person who is sympathetic and nothing more; but he is moved with compassion to give practical assistance. The tendency to waste energy in mere feeling should be guarded against. The promptings of conscience must not lose themselves in the feeling that the action we ought to perform is very fine. By all means let us think of the fine action but the action must not be in the imagination only. If it remains there, a sense of dissatisfaction will ultimately be felt. The pleasure of a good conscience will not be experienced.

Contentment will never be reached along the path of feeling only. Conscience must be guided by a landmark outside, and in turn conscience must prompt to action. A navigator steers his ship by taking bearings on fixed objects outside the ship: stars, lights, headlands. If he directs his telescope

It is a good guess, not a providential inspiration, following from rapid observation, analysis and deduction.

IT'S NEVER TOO LATE TO START

The good life, then, involves a continuous state of learning. And, in our concept of life as a succession, it is never too late to start. If you are getting on in years, avoid the habit of thinking your brain is not what it used to be. Actually, learning is easiest between thirty and sixty. You can give a child ten years' start at learning any subject and beat it in six months. Many have set out on completely new paths of learning in middle life. Sir William Herschel, the famous astronomer who discovered the planet Uranus, was well advanced in years before astronomy replaced music as his chief occupation. Adam Smith was a professor of moral philosophy till the age of forty-three, when he turned to economics and produced, ten years later, his great work on *The Wealth of Nations.* Joseph Conrad was a sailor till the late thirties. George Eliot took time off from the duties of motherhood to write her first book at the age of thirty-seven.

And don't be discouraged if it happens that you were " not very bright " in youth. Famous men have often been dullards in their 'teens. Henrik Ibsen, the great playwright, almost failed to get his high school diploma. Carl von Linné's tutor said he should become a cobbler because he was quite unfit for any learned profession, but Linné became the father of modern biology. Oliver Goldsmith was a failure in his medical studies at Edinburgh University. So was Charles Darwin, who just managed afterwards to scrape through the easiest degree obtainable at Cambridge.

Indeed, there is no hill that perseverance and fixity of purpose will not climb the summit of at last. But perseverance rests on discipline and regular habits. Great men are generally disciplined men. Immanuel Kant, whose famous *Critique of Pure Reason* was published when he was fifty-six, rose at the same minute every day for thirty years. Emile Zola, who was one of the most significant and prolific novelists of his time, made it a practice to write a thousand words daily. So let the geniuses wait for inspiration in

to a point at the masthead the ship will go out of its course. So with a man on the voyage through life whose guiding principle has no reference to outside reality.

SUBTLE INDICATIONS OF CONSCIENCE

If your conscience is guided by the highest ideal you know it will be a good conscience. Your whole personality will be in harmony. Without this ideal you will be the prey of conflicting desires, you will have chaos within. With the ideal the personality will be welded together, inspired by a noble purpose, and conscience will be, as it were, the ambassador in us of that purpose.

There are two main indications that conscience is trying to operate. The first is the persistent feeling that a certain action or lack of action is wrong. When we have that feeling every step should be taken to bring the trouble to the light. To drive it underground will lead to worse trouble. This tendency to drive into the unconscious an impulse we do not like to admit we have got and to delude ourselves that a desire does not exist, is the cause of a vast amount of suffering.

A word of which we hear a great deal is repression, and this is the tendency we have just referred to completely carried out. Ultimately a man successfully deludes himself that an impulse does not exist, but it exists in the unconscious and may be the cause of some neurotic symptom which may be physical or mental, or may be a definite disorder of moral conduct. A professional man whose symptoms were first, a bad pain in the leg, and second, uncontrolled bad temper, was found to be suffering from repression. He was repressing the memory of a street accident he had seen as a boy in which a man's leg had been crushed. He had quite " forgotten " the incident. He was also repressing the angry humiliation he felt when he who had been an only child for some years, became possessed of brothers and sisters. He felt put on the shelf; unwanted and superseded in his parents' love. He brooded and repressed the unpleasant feeling and many years after they were still influencing the conscious life.

The effect of not facing up to a question of definite moral guilt may be even more disastrous. By refusing to listen to

darkened rooms. For the ordinary man it is much better to have a try at the job—and to go on trying.

THE PATH TO HAPPINESS

The reward of prudence and perseverance is happiness, though one other quality is necessary. Epicurus called it honour. Let us call it integrity—that complete sincerity which in our day, as in Juvenal's, is " praised but starved." No art is great without sincerity, and no life is worth while, however successful, no character complete, however gifted, without sincerity. We all know talented and energetic men whose achievements are stifled by lack of personal integrity. They dissipate their creative power in seeking the fleshpots of the moment, they waste their time and lower their standards to pander to passing whims and vanities, they are false to their friends and toady to the prosperous in their lust for success. They never do the best they are capable of doing because they are too busy maintaining an artificial standard of living, which they defend with half-baked proverbs: Charity begins at home. God helps those who help themselves. A man must first look out for himself. Selfish and egotistical to the core, they are neither contented nor intelligently discontented. Incapable of judging themselves, they have no values by which they can truly assess others. They sell themselves to serve the hour.

They come near to happiness but they miss it. What do they miss? It is difficult to define. But the essentials of happiness have perhaps been best described as the greatest average freedom from mental and physical pain, the greatest possible sense of well-being, the greatest capacity for service to the welfare of mankind, and the maximum reserve of vital power on which to draw in case of necessity: we cease to be happy when we have exhausted our reserves.

And when we have found happiness we can keep it only by sharing it. The full larder with no one to share its pleasures is as disappointing as an empty one. " Of all the things," wrote Epicurus, " which wisdom provides for the happiness of the whole life, by far the most important is the acquisition of friendship." For friendship satisfies that

the voice of conscience, by repressing the guilt, the whole personality may be poisoned.

The persistent feeling of guilt is the first indication of conscience; the other indication is more subtle. It is the tendency we have when conscience is working to attend to something else. This wandering of the mind should be noted so as to help us to discover that conscience is working. A child will very naïvely change the subject when uncomfortable questions are being asked, and we frequently adopt the same process with ourselves. Close attention to a particular matter may be evidence that we are deliberately refusing to face another matter. Concentration even on small virtues, giving them an exaggerated importance may mean that some larger moral issue is being shelved.

THE WEAKENING OF CONSCIENCE

This leads to another important result. If the voice of conscience is ignored, if our attention is persistently diverted elsewhere, conscience will become weaker. By persistence in gross wrong it may of course become "seared as with a red-hot iron." But conscience can equally surely, though not so obviously, be blunted and remain dormant as a result of the process we have indicated. To experience the pleasure of a good conscience then, we must not only be guided by the ideal, that pole star without, but must listen to the voice of conscience constantly lest it quieten.

THE SELFISH CONSCIENCE

Good actions should not be performed merely to obtain the benefit of a good conscience. All the time, our attention should be focused on the objective ideal. It should be sought because it is good in itself; it has a value of its own. If we make a state of feeling our conscious aim, even such a feeling as the pleasure of a good conscience, we run the risk of concentrating on minor virtues and wrongs and forgetting bigger ones. Some people by rigid observance of a petty code get self-satisfaction and seem to be blind to big things. They are like those who, before drinking, "strain at a gnat and swallow a camel."

instinct for companionship, that social sense, which the infant manifests in social play. It redoubles joys and cuts griefs in half. It enables us to extend ourselves into other kinds of living, to share intimately the experiences of others. Such was the legendary love of Achilles for Petroclus, and the actual affection of Montaigne for Etienne de la Boëtie, or of Shakespeare for Mr. W. H., to whom some of his finest sonnets are dedicated. Yet we should be careful not to live somebody else's life as a substitute for our own.

FRIENDSHIP IN ANCIENT TIMES

The classical example of devoted friendship in the Christian world is that of David and Jonathan. Jonathan, as you may remember, not only eased David's life at the court of Saul, but saved him from being murdered on at least one occasion. David could do little to repay, but he never forgot his friend's fidelity. His lament for Jonathan is one of the most touching passages in the Scriptures: " I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

Greek literature is rich in praise of friendships and friends, both mythical and actual. An episode in Virgil's *Æneid* relates how two young Trojans, Nisus and Euryalus, accompanied Æneas from Troy and died with great distinction in a subsequent battle. They entered the enemy's camp at night, where they were caught and slain. Nisus had the opportunity to escape, but preferred to die by the side of his friend.

The example of Damon and Pythias is still more striking than the legendary friendships, fact being invariably more impressive than fiction. Damon was a senator of Syracuse who rebuked his colleagues for betraying their country by electing Dionysius, whom he described as a tyrant and even tried to stab, to be king. He was seized and condemned to instant death. He asked for four hours' respite to see his wife and child, but the request was denied and he was led to the execution. Meanwhile, his friend Pythias rushed to the king

If we wish to preserve the balance we should realize that in this question as in others we cannot live to ourselves. If we wish to make the most of life we must take our places as members of the community; if we wish to enjoy the blessing of a good conscience we must similarly realize that we must take our place in the moral environment; must be guided not only by the great principles which have guided the race, but also be guided by the great ideals inspired by the great verities of truth, beauty and goodness.

SELF-SACRIFICE

In achieving contentment there are many paradoxes. This is one of them: that self-sacrifice is necessary for contentment.

Before Florence Nightingale achieved her heart's desire and became a nurse she did not know contentment. To her wealthy family it was horrifying that she should dream of going out as a nurse. She had enjoyed every refinement in her upbringing, and for her to enter a calling a typical member of which was the terrible old woman portrayed by Dickens—Sarah Gamp (who was drawn from real life)—was preposterous. Florence Nightingale overcame every obstacle, however, and in 1854 arrived in the Crimea, a refined and cultured woman of thirty-four, spending every penny of her income on her work. The conditions in the military hospitals were indescribable. One of her first achievements was to make herself an expert rat catcher, silently killing them at night as they ran along the beams over the heads of the wounded. Her whole life was one of self-sacrifice for her calling and not until she had entered on that sacrifice did she enjoy any contentment.

If you would be content, if you desire your personality truly to achieve itself it must spend itself on other personalities. It may be difficult at first to understand this but it is in harmony with our very nature. We not only have an instinct of assertion, not only do we desire to be masterful, to influence and control others but we have a definite tendency to submit. This does not merely mean that sometimes we are not assertive. The submissive tendency is not

and offered himself as bail. He would gladly die, he said, if his friend did not return in four hours. Dionysius accepted this surety and Damon hastened to his country villa. Setting out on his return he found that his horse had been killed by an over-zealous friend, but he remained determined to reach Syracuse somehow. He managed to obtain the horse of a chance traveller and tore into the city just in time to prevent Pythias from being executed. Dionysius was so touched by this added proof of a great friendship that he cancelled the execution and begged Damon to be his friend.

Less dramatic friendships were, of course, common in ancient Greece and Rome, and it was considered a duty not only to be faithful to one's friends but to acknowledge their aid publicly when opportunity arose. So Greek and Roman writings are often dedicated to friends, or otherwise praise their virtues. "For myself," wrote Cicero in his essay on friendship, "among all the blessings for which I am indebted either to nature or to fortune, there is not one upon which I set so high a value as the friendship in which I lived with Scipio."

FRIENDSHIP IN THE MODERN WORLD

After the death of Marcus Aurelius, whose *Meditations* begin with an elaborate list of the many friends to whom he is indebted, the Dark Ages set in, and there is a great gap in the literature of friendship till we come to Montaigne's essay on the subject, inspired by his feelings for Etienne de la Boëtie. "Those we ordinarily call friendes and amities," he said in a quaintly impressive passage, "are but acquaintances and familiarities, tied together by some occasion or commodities, by meanes whereof our mindes are entertained. In the amitie I speake of, they entermixe and confound themselves one in the other, with so universall a commixture, that they weare out, and can no more finde the seame that hath conjoyned them together. If a man urged me to tell wherefore I loved him, I feele it cannot be expressed, but by answering: Because it was he, because it was my selfe . . . We sought one another, before we had seene one another, and by the reports we heard of one another; which wrought

the mere absence of self-assertion, it is a separate tendency. It makes social life possible. In virtue of it we feel impelled to submit to authority, to those superior to us in knowledge or position. This tendency is an ingredient in admiration and gratitude, awe and reverence, and is present in the desire to identify the self with some larger reality. It is possible to pervert this tendency by " aping the martyr " when the self-sacrifice is paraded, as Uriah Heep paraded his so-called humility; but such conduct is not real self-sacrifice, it is a perverted form of showing off.

THE NOBILITY OF HUMAN NATURE

The tendency to self-sacrifice in a worthy cause is a very noble attribute of human nature. When we are sure we have a cause or loved one worth sacrificing ourselves for, we experience a deep satisfaction. The sentiment of love at its best of necessity involves self-sacrifice. Love is mistakenly regarded as being merely a pleasant state of feeling. It is something far bigger. Real love involves the willingness to sacrifice the self for the loved one. Real love, indeed, involves the willingness to make the greatest sacrifice of all.

A convincing example of the sacrificial element in love is given when a person loves another and there seems to be no possibility of any return. Sometimes the love of a mother for a deformed or defective child is stronger than that for a normal child capable of returning that love in full measure. The absolute dependence of a defective child and the absolute necessity for a large measure of sacrifice by the parent strengthens the bond of love.

Charles James Fox, described by Edmund Burke as the greatest debater the world ever saw, was at a dinner party with many famous people of his time, including some of the most brilliant talkers of the day. Fox ignored their brilliant conversation, and sacrificed his own opportunities by giving nearly all his attention to his dumb son, conversing with him by the fingers. Talleyrand was present and said that it was strange to dine with the finest orator in Europe and to see him talk only with his fingers. Fox's love for his son was deepened by his son's misfortune. In fact all love, if it be

a greater violence in us, than the reason of reports may well beare: I thinke by some secret ordinance of the heavens, we embraced one another by our names. And at our first meeting, which was by chance at a great feast, and solemne meeting of a whole township, we found our selves so surprized, so knowne, so acquainted, and so combinedly bound together, that from thence forward, nothing was so neere unto us, as one unto another."

The sixteenth-century writers who followed Montaigne re-established friendship as a worthy theme in literature, which is now rich in expressions of its beauty and value. "What is the secret of your life?" Mrs. Browning asked Charles Kingsley, whose friendship with F. D. Maurice deserves greater notice. "Tell me, that I may make mine beautiful, too." He replied: "I had a friend." The need for the rough warmth of masculine affection is also charmingly illustrated by a letter from Charles Lamb to Samuel Taylor Coleridge. "I shall half wish you unmarried for one evening only," wrote Lamb, "to have the pleasure of smoking with you and drinking egg-hot in some little smoky room in a pot-house."

Perhaps the greatest friendship of the nineteenth century in Europe was that between Karl Marx and Friedrich Engels. Beginning in early manhood, it continued for forty years, unmarred by clashing egos, till the death of Marx in 1883. For theirs was a relationship bound not only by personal regard but also by mutual devotion to a great cause. It was an unequal relationship that few ordinary friends could have survived. Marx was constantly hounded by creditors, harried by domestic difficulties, and upset by illnesses and family bereavements, which left him little opportunity for the pleasantries of life. Immersed in work that he could not neglect, and alienated from sympathy by being on the wrong side of the middle-class fence, there were many occasions when he found it quite impossible to deal with his financial problems. Destitution seemed always around the corner, but was kept from coming in at the front door by Engels.

Engels was more fortunately placed than Marx and regarded it as his duty to go to his friend's assistance

real love, contains this sacrificial element and without real love the personality cannot be fully achieved.

We are always impressed by the spectacle of self-sacrifice. If a man is willing to give up something for his cause, to give up time, money, comfort, life itself, we are impressed with his sincerity. We may have been quite unimpressed by his advocacy so long as he did it by word only, but when he shows himself willing to spend himself to show his devotion we respond.

SUBMISSION AND ELATION

In giving ourselves to a worthy cause we make the most impressive advocacy for that cause we can. By a strange inversion our submission results in elation, the elation following the identification of ourselves with the larger reality. We seem to imbibe some of its qualities of grandeur. In comparison with it we feel "small" but we also feel exalted by our relationship with it. We feel not only a sense of our own worthlessness in comparison with the great ideal and the need for closer contact with it to decrease that worthlessness, but also feel, in belonging to something great, elation and a sense not of worthlessness but of dignity.

When another shows himself willing to sacrifice himself for our welfare he makes his very strongest appeal to us. If there is enmity between us, it dissolves in sacrifice.

Two factory girls were at enmity, although the malice was all on one side. All attempts at reconciliation made by the other failed. Conciliation was bitterly rejected. The resentful girl one day caught her dress in the machinery and was in grave danger of serious injury. The other without hesitation snatched her away from danger and was injured herself in so doing. This act of sacrifice immediately ended the bitter dislike. The girl said: "When I saw her put her arm in the machine to help me, the feeling of hatred in me dried up."

If then we desire to enrich the personality, we will sacrifice ourselves for a worthy ideal, and if we really wish to influence others we shall show ourselves willing to spend ourselves for them.

whenever he could. When he could not, he soon made an opportunity to do what was required. He knew that Marx must live and not be engaged merely in making a living. He had formed the opinion in the early days of their friendship that " Marx was greater, saw further, saw more and saw more quickly than all of us." It lasted unshaken and without causing envy till the last day, when he concluded a stirring funeral oration, delivered during the simple ceremony at Highgate Cemetery, with the conviction that " His name will live through the centuries and so will his work." It is equally certain that men will remember how much the life and work of " this tremendous spirit " owed to the friendship and co-operation of Friedrich Engels.

FRIENDSHIP AND THE GOOD LIFE

He was indeed a bosom friend in the sense required by Chang Ch'ao, a Chinese philosopher of the mid-seventeenth century quoted by Lin Yu Tang in his gay book on *The Importance of Living*. " Generally bosom friends are those," wrote the genial sage, " who still have implicit faith in us and refuse to believe rumours against us, although separated by hundreds of thousands of miles; those who, on hearing a rumour, try every means to explain it away; those who in given moments advise us what to do and what not to do; and those who at the critical hour come to our help and, sometimes without our knowing, undertake to settle a financial account, or make a decision, without for a moment questioning whether by doing so they are not laying themselves open to criticism."

And both Engels and Marx knew that constant and unsullied friendship is only possible when men realize the futility of the superficial things that are valued, when they discard their cheap vanities and not merely disguise them with the euphemisms of clergymen and clubmen. They knew the art not only of giving generously but of taking gracefully. They did not subscribe to a system of immediately equal exchanges based on an exaggerated sense of the sanctity of personal property. They had no protective rules, for there is no need of protection between friends. And above all they

PUNISHMENT AND FORGIVENESS

One indication that a personality is really well developed is given by the way it reacts to punishment. The just suffering for an offence can induce resentment and bitterness or it can be accepted by the offender. Although he is the victim he feels that by willingly submitting to punishment he is serving a larger purpose. Although law is being vindicated at his expense he feels that he is voluntarily vindicating himself. This attitude is sometimes shown even by children if they are convinced they are being fairly treated.

The head mistress of a girls' school hit upon a plan for dealing with a persistently insubordinate pupil. The facts of a particular offence were undisputed. The mistress quietly asked the girl what punishment she would inflict if she were a head mistress dealing with the problem. The girl was taken aback but her sense of justice led her to suggest an appropriate punishment which was duly inflicted on her. The problem of her general misconduct in the school was solved by this simple plan.

Punishment for crimes in this country has decreased in severity. At the beginning of the nineteenth century stealing was punishable by death. In Queen Elizabeth's time out of every thousand persons born five were hanged. But it has been increasingly realized that punishment deals only with outward manifestations, with actions, not with the wrong impulses themselves. "Regulations and rules are fences for fools. Wise men don't need them; the wicked won't heed them." Attempts have accordingly been made in more recent times to make punishment more remedial; to reform the criminal. The vindictive punishment degrades both the criminal and the community.

It might be asked what place a consideration of punishment has in this chapter on the secret of contentment. Can punishment be made to minister to contentment? Yes, if the offender adopts the right attitude. He should realize that in a very real sense he is punishing himself. By willingly accepting the penalty he shows that fundamentally, in spite of his lapse, he is trying to make amends and vindicate the law; he is proclaiming that he is on the side of law and order.

knew that the highest friendship must be based on a wide culture, the capacity to rise above petty ambitions and covetousness, and service to the cause of man.

They put into practice something of the philosophy of Buddha: "Live, and you will learn. Grow, and you will know the truth of things. Lose self, and you will find it. . . . Be ye lamps unto yourselves." They did not ask for gratitude, because it is a kind of interest, as Mark Twain put it, that no one should be mean enough to want. And they did not lose desire in the best sense of the word. They cultivated it without succumbing to it.

Perhaps they did not develop every phase of the art of personal living, but they have made it increasingly possible for others to do so. And when we do we will not have to look for happiness. We shall have found it. Day-dreams will give way to a cheerful but critical optimism, self-deception to self-confidence, sentimentality to sentiment, and egotism to true self-realization. Health, mental ability, personality, love, courage, knowledge and action will combine to produce that well-balanced state of being on which happiness and the progress of mankind depends.

It is a path on which we should set our feet. And as we climb it we shall find that life is really a great and glorious adventure.

Although the experience may be bitter, his inner harmony is increased for the same reason that self-sacrifice increases harmony—by the identification of the self with a larger purpose.

Some men who have been sentenced for a crime have accepted their punishment with dignity. Throughout their sentences they have tried to co-operate with their warders, have earned their full remission of sentence. On returning to ordinary life they have become useful members of society. Unfortunately some ex-prisoners who desire to make amends are prevented from doing so by the difficulties often placed in the way of such men who are trying to make a new start in life. Often the society which punishes a man is very cruel. This reminds us that the person or authority inflicting punishment has a responsibility. The day is gone when punishment was regarded merely as revenge taken on the wrongdoer. We see more clearly now that it is society's duty to change wrongdoers into rightdoers.

FORGIVENESS

Many people would say that the natural reply to an injury is revenge. In forgiveness another policy is adopted. If you are wronged you can punish the offender and your sense of justice may be vindicated. But you and the offender have been driven farther apart, and if you have any desire to be reconciled you will adopt the positive policy of forgiveness. This is something more than merely annulling your anger, more than cancelling the offence and forgetting your desire for revenge. It is also something more than is shown by the attitude of the man who says: "I will forgive Smith willingly when he shows me he's sorry." Frequently there is the implied hope that Smith will not put us to the test by apologizing. True forgiveness involves a willingness to be reconciled without condition to the wrongdoer. In true forgiveness the wronged person seeks out the wrongdoer not to return blow for blow but to help him.

This may be a hard course to follow but only the first step is really hard, and by taking such steps, which have as their goal the welfare of others, one's own personality is much

CHAPTER V

THE COMPLETE FATHER AND MOTHER

FEW people marry in order to have children. Not all want children after they are married. Yet, sooner or later, nearly all women and the majority of men wish to have them or wish they had had them. It is not that man's procreative instinct is failing or becoming disordered, but rather that, as the years pass, man is growing up in mind later and later, so that his childhood extends to a third or more of his life. Often he becomes so accustomed to a position of dependence and irresponsibility that he never wants to leave the nest, and as not all human parents have the wisdom of the bird, he is allowed, even encouraged, to stay. These grown-up children often marry and may become parents, and then trouble comes with the baby. There are now two or even three children in the home, and like sisters and brothers, the elder are jealous of the new-comer, and resent having to give up their freedom and pleasures to look after it.

In the dreams of young lovers the deeper satisfactions of parental responsibility rarely play a part. An eternal honeymoon with a fairy godmother in the background to smooth out any difficulties seems much more attractive. After marriage most couples will fulfil the expectations of their friends and relations and "settle down," as it is called, developing naturally and normally with no more than the usual difficulties. Others will not, and it is their special problems that we must consider in more detail; for not only will they be unhappy parents, but they will have unhappy children.

REASONS FOR HAVING CHILDREN

For those who mature when they marry, the coming of children will be a natural fulfilment of their love for each other, and without children the marriage would cease to have meaning for them after a time. It is probably true to say that these are not in the majority. For another group,

enriched and a deeper contentment secured. Injuries may rankle and irritate, but they should be treated as the oyster treats an irritating substance introduced into its shell. It surrounds it with pearl. Or, as Richter says: "The heart that forgives an injury is like the perforated shell of a mussel, which closes its wound with a pearl."

CONTEMPLATION AS AN END IN ITSELF

To experience real contentment, you must be able to turn your attention from the environment, to shut your eyes and ears to the bustle around and to contemplate things which are not material but real.

The word contemplation means the act of looking steadily at an object, or of giving sustained attention to an idea before the mind. But we at once ask what things or ideas are you going to contemplate.

Contemplation as cultivated by mystics is characterized by the withdrawal of thought from external things, and by the sustained consideration of higher things. We ask, with W. H. Davies:—

> "What is this life, if full of care
> We have no time to stand and stare?"

In some beautiful lines that follow the poet pleads for time to stare at the beauties of the world not merely for the pleasure of staring but, we suggest, in order to appreciate their real significance. They are symbols. This sensitiveness to the universal significance of something seen or heard is the gift of the poet. In quoting from *The Poetic Mind* by Prescott, Professor Graham Wallas, on this subject of significance, said: "We suddenly find the scene before us, fields, trees, and sky, clothed in a strange appearance, coloured by a strange light, taking us back to childhood or forward to another world, we hardly know which," or as Blake puts it:—

> "To see the world in a grain of sand,
> And heaven in a wild flower;
> Hold infinity in the palm of your hand,
> And eternity in an hour."

children come as nature designs it, because they have no knowledge of control of conception or consider it wrong to use such control. For others it is a matter of convention: everybody has children, therefore one has them oneself. In all these cases children will be welcome when they come; on the whole they are wanted babies and likely to grow up normally and happily.

In more exceptional circumstances a child may be desired because it is felt it will be a solution to an unhappy marriage: very rarely does this turn out to be the case. It means only too frequently that the mother will turn to the child for satisfactions that it cannot give her, because they should come from the husband, and not from the child at all. The child will come into a home where it cannot have a full sense of security and where it must be constantly aware of its mother's unhappiness.

GROWING PAINS OF PARENTHOOD

From the time of the beginning of a woman's pregnancy, the coming of a child casts its shadow before it, not only in the mother but in the father, too. If, as is so frequently the case, one or both parents have not reached a point in their psychological development where they are ready for parenthood, they will suffer from more or less acute growing pains.

In the woman the necessary development may take place in accordance with the physical changes that are occurring at the same time, but she may show signs of revolt, displayed physically as well as mentally. It is always interesting to notice the type of woman who suffers most from the nausea and sickness of pregnancy, that is generally looked upon as being normal, in spite of the fact that there are many women who never experience it at all. It is not always those who quite consciously regret the child's coming, because they hate giving up their work or their freedom, who show the greatest internal resistance to the changes which are taking place in them. Conscious intention is not always in accordance with true inner feeling. The woman who thinks she wants a baby may, deep within herself, be very frightened

This universal significance is what we seek in contemplation. The idea held before the mind is such that it directs our thoughts to the real significance of life and experience.

CONTEMPLATION IS A DIRECTED PROCESS

Contemplation must be distinguished from mere reverie in which thoughts are allowed to wander—one thought suggesting another by a process of free association of ideas. This process is not very helpful, and in fact may be harmful. It encourages mind wandering. The process of contemplation is sometimes distinguished from meditation in which there is greater activity of the mind, but we shall not draw a strict distinction here. During the process it is difficult to prevent contemplation degenerating into mere reverie. Even those practised in the art find this difficulty.

Robert Lynd in *The Art of Letters* gives a quotation from John Donne, a poet-clergyman in the time of James I, which shows this difficulty.

"I throw myself down in my chamber and call in and invite God and His angels thither, and when they are there I neglect God and His angels for the noise of a fly, for the rattling of a coach, for the whining of a door. I talk on in the same posture of praying, eyes lifted up, knees bowed down, as though I prayed to God, and if God or His angels should ask me when I last thought of God in that prayer I cannot tell. Sometimes I find that I had forgot what I was about, but when I began to forget it I cannot tell. A memory of yesterday's pleasure, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, an anything, a nothing, a fancy, a chimera in my brain troubles me in my prayer."

John Donne's contemplation and even his audible prayers were interrupted by this intrusion of unwanted thoughts; but it should be noticed that the main idea he had before his mind, that of communion with God, from time to time redirected his thoughts. This bringing back of the idea becomes easier with practice and in contemplation it is necessary to keep some helpful and wholesome idea before the mind to keep the process on a high level

of the coming responsibilities, or very resentful of the ties which are going to be imposed upon her.

THE PRIDE OF MOTHERHOOD

On the other hand, there are women who will express quite openly their fear that they will lose their good looks and who have many another grumble, who are quite clearly radiantly happy to the disinterested onlooker. It is a very frequent experience for a woman, during the first two or three months of her pregnancy to say that when her condition becomes obvious, she will be ashamed to go out of the house or travel on a public vehicle. Yet this same woman, a few months later, is found to be going about more than ever, clearly proud of her condition and glad for everybody to see it. This is indeed a characteristic example of normal development during pregnancy, which may pass unnoticed by the woman herself.

But it is not to be supposed that some people do not actually feel a sense of embarrassment when in public. and when the baby comes cannot believe that it is really their own, are at a loss how to handle it and hunger after their old life. They are still children playing at being grown-up, and are likely to make excessive demands upon their husbands and their mothers and friends for advice and support. Moreover, as soon as their children are old enough, they will lean, in turn, upon them and may succeed themselves in being children to the end.

THE DEPENDENT HUSBAND

If a man, on his side, has fallen in love with a woman largely because of her strong maternal feeling and the sense of comfort and security he feels when he is with her, he may suffer acutely when she withdraws from him during pregnancy and desires to lean upon him. When the baby comes he feels jealous, frustrated and left out in the cold. He may express his feelings; more probably he feels unable to do so because he is ashamed of them. He may react to the situation in a number of ways: by taking out other women who give him the attention and the admiration he is wanting, or by

THOUGHTS FROM THE UNCONSCIOUS

The intrusion of thoughts from the unconscious mind is frequent. These have been likened to the disreputable denizens of the basement of a house, not caring a fig for respectability and the conventions which insist on pushing their way up to the upper part of the house, the conscious mind. These disturb our contemplation, and can only be banished by increasing one's attention to the main idea which is being held before the mind.

This simple principle of avoiding the undesirable by seeking the desirable is of wider application. The way to avoid a bad habit is to cultivate the opposite good habit. A man visited his nephew at college and was distressed to find the walls of the young man's study covered with degrading pictures. The uncle said nothing although he desired to have the pictures removed. On his return home he sent his nephew a present—a beautiful and sublime picture—with the request that it be hung on the study wall. The young man wanted to please his uncle. He looked at the new picture, and he looked at the pictures already hung. He placed the new picture on the wall and the others necessarily had to come down.

The way, therefore, to prevent the intrusion during contemplation of unwanted thoughts is by renewed concentration of attention on the main idea.

THE UNCONSCIOUS HELPS

All the thoughts which arise from the unconscious mind, however, are not unwanted and undesirable. One important result of contemplation, an incidental result, is that it allows a degree of relaxation which facilitates certain helpful processes in the unconscious mind. It is well known that the unconscious mind works on problems which the conscious has failed to solve. You have probably had the experience of going to bed with a problem unsolved, and the first thoughts you have had on waking in the morning have given you the solution which eluded you the night before. The unconscious mind has been working on the problem during the night.

taking to his bed, thus forcing his wife to divide her attention between himself and the baby, competing with it in helplessness. Neither of these solutions is satisfactory, for he will be neither an adequate husband nor an adequate father. Some women there are whose maternal feeling is such that they are quite happy to include their husband with their family of children, and he is as proud to call her " mother " as they are; but for the children such a father is more like an elder brother, a good companion who joins in all their games, but tends to fail them later on when they want wise counsel in their difficulties.

Similarly there are women who leave nearly everything of practical importance to their husbands or their housekeepers, from the choosing of their children's clothes to the engagement and dismissal of their maids. They are dressed by their dressmakers and groomed by their beauty experts. In them wilfulness is the only substitute for will power. They are scented and decorative dolls in their own homes, and their children are brought up by others.

TYPES OF PARENTS

Among the various types of parents we can recognize is the dominating parent, usually of good Victorian stock, who considers that children should be seen and not heard, give implicit obedience and never answer back or ask for reasons. They are positive that they know what is right for children and how they should be brought up, and they wish to mould and create their children in their own image. They do not take into account the child's individualistic make-up or peculiarities, and if it does not come up to their expectations they become disgruntled and resentful, considering that the child has failed them and is no credit to them. These dominating parents then find it difficult to believe that it is a child of theirs at all.

The opposite type is the parent who is over-indulgent and self-sacrificing, trying to meet the child's every whim, to make its life easy, comfortable and happy. In so doing such parents store up trouble for themselves and the child, since they are creating an individual who expects from life far too

Helpful thoughts of this kind tend to come from the unconscious whenever the mind is relaxed, and thinkers who know how to make the best use of their powers keep a notebook in which they jot down these "fringe" thoughts, i.e., thoughts on the fringe of consciousness, as they arise. This may sound like encouraging a habit of lack of concentration. We saw that to get rid of unwanted thoughts we should concentrate on the main idea, whereas now the suggestion is to note "fringe" thoughts as they arise. The reason is that experience shows that unless these thoughts are noted at once they don't come back, and they are wanted thoughts, useful thoughts, which arise with relation to problems which have been occupying the conscious mind.

The importance of contemplation is that it enables us to direct the attention to an inspiring idea of our own choosing without the interruption of external concerns. External interruptions can irretrievably mar a helpful train of contemplative thought. Coleridge complained of such an interruption when writing his dream-inspired poem, *Kubla Khan,* when there was announced "a person on business from Porlock." Socrates complained that a disciple of his by asking a question had caused a valuable thought to "miscarry."

In attending to the inspiring and helpful idea we have chosen we derive benefit because "as a man thinketh so is he." During periods of contemplation some of our sublimest thoughts come to us. We dwell on and turn over our experience with a mind "at leisure from itself," and we receive help and inspiration from sources of power which although we cannot explain how it comes yet it comes nevertheless.

ACTION AND THOUGHT

If you think of anything whatever and then ask yourself what your experience has been, you will after a little training in introspection (that is in looking within) be able to detect three phases or appearances of the experience. It should be understood that we are not dividing the thinking process into three parts, we are describing three phases of a

much and who will feel angered or unduly discouraged by normal difficulties with which it will have to contend.

THE SELF-SACRIFICING MOTHER

Sometimes we meet the self-sacrificing mother who devotes herself so much to her child that she never takes a holiday away from it and will deny herself, often quite unnecessarily, pleasures which should be hers. Often, unconsciously, she wants and demands a return for her self-sacrifice in terms of gratitude and devotion on the part of the child, which the latter can only give at the expense of its own personality and by distortion of its own growth. As adults we see sons and daughters in their forties still living in their parents' house, loyal and devoted, but irritable, quarrelsome and discontented. Their lives are often chequered with nervous breakdowns, the worst of which comes when their parents die.

There is the over-protective parent, very often with an only child, who, in her anxiety to do her best, rears a hothouse plant, who is incapable, on the psychological as on the physical side, of standing up against cold winds. Frail and delicate, because he has never been hardened by exposure to any dangers or difficulties, he is tormented by fears, because the world seems full of dangers, to which he feels he may succumb at any moment. Everything about him may carry a hidden germ; every cold wind bring rheumatism or pneumonia; every mushroom be a toadstool; every cow a bull; every molehill a mountain. Every one seems hostile and he goes through life pursued by fears and anxieties that make him miserable.

Many such feel, although they cannot give any reason for it and it makes them ashamed, that their mother is in some way responsible for their condition. They will rarely give expression to this conviction, because they continue to look upon her as a protector and the only person who can save them in any emergency. In illness and in misfortune, they will turn to her for advice, which will usually be as unfortunate as it is well-intentioned. The child of the over-protective mother is predominantly frightened and timid,

unity. When we describe an electric light, we can talk of its phases: its colour, shape, brightness, temperature, but by so doing we are not dividing the light up into parts. These phases of thought are called, to use the technical terms, cognition, affection and conation, or more popularly thinking, feeling and striving. They are described in everyday speech as concerning the head, the heart and the will respectively.

If your thinking process involved, say, the solution of a mathematical problem, the cognition or " head work " concerns the logical reasoning, step by step as the problem is solved. The affection or feeling is the pleasure experienced when the solution is proceeding smoothly and the " unpleasure " or thwarting felt when difficulties arise. But the thinking and the feeling together are insufficient to solve the problem, conation or striving, determination to see the process through to the end, is necessary. Many obstacles may have to be overcome: tiredness, interruptions; but the striving element carries you through.

INTELLIGENCE NOT ENOUGH

A man may have a very fine brain, a high degree of intelligence but yet do nothing. Action is necessary; it is the mark of character. The difference between intelligence and character has been summed up by saying that intelligence *plans* but character *does*. Intelligence is like the headlights of a motor car whereas character is like the engine which moves the car. The famous detective, Sherlock Holmes, had a fine intelligence and also great energy in testing his theories. He had a brother, Mycroft Holmes, who had an even finer intelligence and to whom Sherlock went for help from time to time. Mycroft Holmes, although readily seeing possible solutions of problems submitted to him, had not sufficient energy or character to cross the road to test his hypotheses. It has been noted that frequently those whose brilliant intelligence has placed them at the top of an examination list do little in after life through lack of determination or character.

Now the essential mark of intelligence is the power to see

whereas the child of the over-indulgent mother, the spoilt and pampered child, is predominantly angry and frustrated

THE OVER-PROTECTED CHILD

George's father was seventy when he was born. His mother was forty. When he was six his father died. The only memory he has of him is a frail, half-blind old man, whom he used to exasperate by saying " bo " into his ear and then running away where he could not be seen. At other times he felt his father was pathetic and he had to rely upon his mother for everything. After his father's death, his mother devoted herself to her child, and in this devotion she was ably assisted by her sister and her mother. The boy was brought up by the three women. They saw to it that he never got cold, and never slept in damp beds; that he never slept in a bed with other children, lest he breathed their breath; that he never drank out of a cup in a restaurant unless it was washed first and he held the handle on the left; that he never used a public lavatory, never went out by himself; in short, that as far as they could avoid it, he would be exposed to no unnecessary dangers. He grew up with the conviction that he was not as other boys were, but a frail and precious flower that would wither if left for many minutes untended by the six female hands. In brief, he was an over-protected child.

THE SPOILT CHILD

The deprived child is usually a good child in that it is well behaved. The spoilt child is anything but good, so far as any one other than the parent is concerned. He needs little description. He is familiar to every one—in restaurants, in trains and in public places generally, where he is inclined to be at his worst. He shows off, throws food about, is noisy, aggressive and ostentatious. He is constantly demanding attention from his parents and those about him, and when he cannot get the things he wants he screams and is immediately provided with them. If screaming is not effective he will do something so intolerable that compliance with his demands becomes inevitable. He has a complete understanding of blackmail, knowing very well how to

relationships and to apply these relationships. An intelligent person is " quick on the uptake." He is not one of those who " cannot see the wood for the trees." Here is a very simple question from an intelligence test. You are asked to insert the fitting word before the question mark. As head is to hat, so is hand to ——? We see the relationship of head to hat and apply that relationship to hand and supply the answer, glove.

We may, however, see all the necessary relationships involved in a problem in conduct, say the helping of someone in need, but we must go further and act if help is to be given and this help is a question requiring action, character. The priest and the Levite in the parable no doubt saw all the necessary relationships in the problem of the relief of the man who fell among thieves, and could have formulated a very good plan for his help, but they did not. The good Samaritan acted.

WHAT IS CHARACTER?

Character, which determines action, is of course guided by intelligence, and is our enduring disposition to control and redirect our instinctive impulses in accordance with our ideal. To return to our motor car illustration, intelligence, the headlights, shows the path, shows the way we should go if we are to follow the ideal, while character, the engine, decides whether or not and at what speed we shall move.

The connexion of thought and action is also manifested in the use of imagination. Imagination is a remarkable process. By it, we think of objects which are not present to our senses; in fact those objects may not exist. We can make plans, conceive a work of art, or we can indulge in useless day dreaming. If our imagination or day dreaming is harnessed to reality and useful action results, it is helpful and capable of very great things, but if it simply builds castles in the air it becomes not an inspirer of action but a substitute for it. A noble building first of all exists in the imagination of the architect. Uncontrolled day dreaming on the other hand leads us to enjoy the performance of imaginary exploits, and we never begin the real thing.

Photo Clan

"LIFE IS GOOD!"

Children should be the natural complement of a satisfactory marriage. The wanted baby is the happy baby with a good chance of developing normally. Unhappy parents will have unhappy children.

See page 139

THE TWO TYPES

Psychologists sometimes divide us into two groups: " men of thought " or the introvert type; and " men of action," the extrovert type. The first type, the thinker, is typified by the dreamer, the scholar. He is reserved and does not readily give expression to his feelings. He seems to be so constituted that his emotional strivings turn inwards, prompting and sustaining reflection. Reflection comes so natural to him that he is in danger of never acting. He becomes self-conscious and is handicapped in practical affairs by his tendency to deliberate when he ought to be up and doing. There is no need to advise him to " look before you leap." That is the advice one would give to the extrovert, the " man of action " typified by the " hail-fellow-well-met " type of successful business man. He readily gives expression to his feelings and wears his heart on his sleeve. He talks freely and easily and readily gets into touch with others. He prefers action to thinking; he reflects only when he cannot attain his ends without reflection. It is unnecessary to exhort him to be up and doing. The advice he needs is: " Look before you leap."

You have met both types. Imagine a train at a London terminus. Five minutes before the start a breezy individual bundles in with his luggage into a compartment already almost full, saying: " Any room for a little one?" sits down heavily, people having to give way. Before the train has gone many miles he is in conversation with everybody, telling them of his private affairs, except with one gentleman who hides himself behind a newspaper mortally afraid that a remark will be addressed to him, and who will travel for hundreds of miles without speaking.

WHAT IS YOUR TYPE?

This division into " men of action " and " men of thought " is a matter of temperament, that is dependent on physical factors. You should examine yourself to ascertain whether you can decide to which type you belong. If you are an introvert you should be on your guard against reflecting too much and delaying action. You must think out a

Photo: Southwell Eades

THE PROBLEM CHILD

When a child is sulky, defiant, unmanageably and unnaturally naughty, don't blame the child. Look for the cause first in the parents. Often their attitude towards the child is the cause of his troubles.

See pages 142, et seqq.

problem carefully of course, but when you have done all the necessary thinking you should give yourself a push and act. On the other hand, if you are extrovert look before you leap. Make sure you have given sufficient thought preparation before acting.

The majority of us are not at the extreme of either type, we possess both introvert and extrovert qualities. The happy mean is the best. You can avoid a number of mistakes by preserving the balance between thought and action. "Know yourself" is very old advice but still up to date.

REASON AND FEELING

We now have to consider the part that feeling plays in relation to thinking. It can be a great help or a great hindrance. Feeling at the wrong stage in a thought process is the enemy of clear thinking. Prejudiced thinking is caused when we are swayed by our feelings. You may like or dislike a person and your feeling prevents you from coming to a fair judgment on the person's conduct. You are prejudiced either for or against him. If you examine your opinions on public questions, on the international situation for instance, you will probably find that they are very much coloured by your likes or dislikes of particular persons or countries.

FIRM, OBSTINATE, OR PIG-HEADED?

We may describe our conduct as firm; that (quite similar conduct) of the person to whom we are speaking as obstinate; while that of a third person not present as pig-headed. Our feelings have caused us to use three words implying different states of mind whereas we are really describing the same state of mind throughout. The obstinacy and the pig-headedness are really the same as our firmness.

In time of war our own troops display unquenchable heroism while those of the other side show ponderous foolhardiness. The other side commits atrocities, our side displays wise severity. Our political leader makes a moving appeal, the other fellow uses sob stuff. In the recent civil war in Spain such words as rebels, insurgents, nationalists,

exploit a situation in public, when his parents are relatively helpless against him. When young, he clearly enjoys himself; only later, when his unpopularity at school is such that he cannot ignore it, does he become petulant, irritable and peevish. It may be some time before he loses confidence in the sense of his own value, and it is usual that his parents will do their best to comfort him in his disillusionment.

THE EFFICIENT MOTHER AND THE MODERN MOTHER

The efficient mother lays emphasis upon externals: how her child looks, its clothes, its physical health, its good teeth and its general welfare from the outsider's point of view. To these considerations she is inclined to sacrifice its individuality and very often its personality. Its freedom is restricted for the sake of cleanliness or good manners; and what other people think dominates her decisions. The child is often blamed for its peculiarities, in that it ought to thrive on the diet she gives it; it ought to appreciate the clothes she buys for it; it ought to be happy with the pleasures she provides. It is the child's fault if things go wrong, and the mother feels that she has done all that it is possible to do and therefore no blame attaches to her. To her all children are of one pattern and ought to respond equally to the correct thing she does for them.

Rather similar in type is the modern mother, who is careful not to commit the mistakes perpetrated by her own, probably Victorian, parents. She is not going to spoil the child, to coddle or cuddle it. She has read books on psychology and applies all recent theories with which she can make herself familiar. The child is in every sense her own creation and the work of her own hands, and she often feels that her reputation and her self-respect stand or fall by it. If it does not fulfil her expectations in being a success (as she understands success) and a credit to her (as she views credit), she feels that she has not only failed in her efforts, but that she has in some way been let down; for she, too, is an efficient mother and has done everything she has been told to do and that she understands is the right treatment for the child.

Philip was a nice little boy of six. His mother complained

Painting: Francia. The original hangs in the Corsini Gallery, Rome

SERVING HUMANITY

" If, then, we desire to enrich the personality, we will sacrifice ourselves for a worthy ideal. . . ." Above we depict the traditional act of chivalry and service to humanity, St. George slaying the Dragon.

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that he was a problem because he told lies and pilfered at school and at home and was six months behind his age in his work. He was born when his mother was twenty and his father was twenty-two, because his maternal grandmother had told his mother that " everything would be all right if her husband was careful," which he wasn't. His mother had a good job in business, where she was very happy, and at first she was very upset when she knew she was going to have a baby, which meant her giving up her work.

She accepted the inevitable with a brave heart and determined to devote herself to her child and make a great success of motherhood. Apart from the fact that she was not able to breast-feed her baby for long, as the milk became inadequate, things went fairly well for a year or two; but her husband disliked children and would not allow her to have another one, which she wanted when the boy was two. He disagreed about discipline and methods of upbringing and the atmosphere in the home was something similar to an armed truce.

As the boy grew older, his father found him increasingly irritating, and became more set in his determination to have no more children. The mother was particularly worried about intellectual backwardness, and did her best to help him catch up with his work by giving him assistance in the evenings, but he did not show very much enthusiasm, and in this, as in the rest of his behaviour, she saw the consequence of her own inadequacy as a parent, and felt she had failed in what she set out to achieve. The boy was, in fact, a deprived child. The mother had set out to be a good mother. She had not wanted him and his coming had meant a big sacrifice to her in her work and social life. His father quite frankly did not want him at all. Both his father and his mother had had very successful school careers; both had been clever. It was more than either could believe that their boy could be six months behind the average for an elementary school. Something must be very wrong indeed.

Something was wrong, namely, that the boy was discouraged and depressed; partly by the difficulties between his parents and partly by their lack of love for him. It was

Photo: Roye

FEAR!

The kind of feeling which hampers our progress is fear. We must get rid of fear, the fear which holds us back from making bold use of our growing material and intellectual resources.

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impossible for him to work confidently, and as soon as he met a difficulty he retreated into his own imagination where he could escape from the anxieties of his real life. How much better it would have been if the mother had gone back to her work after the baby was born, earning the money to pay a nurse to look after it. She would then have had a full life herself, and not suffering from a sense of resentment, been able to show the child far more spontaneous affection.

SHOULD BABY BE BREAST FED?

During the first year of life the infant does not yet know, but it can feel, and many a mother does not realize that it can be affected instantly and seriously by her own mood of the moment. If she is irritable it may go off its food or cry apparently for no reason. If she is depressed, it may become apathetic; and whether or not the mother's mood may affect the constitution of her breast milk, the infant can respond directly to her feeling, even if she attempts to disguise it. It is important to emphasize this fact, as so many people regard the child at this age as being unaware of, and unaffected by, its surroundings, and consider that it does not matter very much how one feels or behaves in its presence.

The infant's two primary needs are satisfactory food and an adequate sense of security, and these can be best provided psychologically, as well as physically, by breast feeding. There is periodic close contact with the mother's body, and at the same time appetite is being satisfied. But breast feeding alone may do more harm than good if the mother dislikes her child because it is an unwanted baby, or of the undesired sex, or for some other reason. In such a case breast milk may disagree with the baby, not because it is physiologically inadequate, but because the mother's emotional feeling for the child is abnormal. If she does not love it, she may be well advised not to feed it at the breast. If, for physical reasons, breast feeding is impossible, then the child should be bottle fed, preferably by the mother, or alternatively by a nurse, and not by mother and nurse alternately, or by more than two people.

Feeding in the infant cannot be isolated from an

reds, republicans, loyalists, were used. There were only two sides and the words we chose followed our feelings.

All the foregoing are examples of feeling in the wrong place, that is, before thinking. When we give a prejudiced judgment our mind is made up independently of the facts and we act on feeling.

FEELING IN THE RIGHT PLACE

Feeling, however, can be an aid to clear thinking. In creative thinking and in solving problems, feeling is essential. The process is as follows: We start with a period when we attack the problem and attempt to think out a solution. If the solution eludes us, we then either relax or think of something else. The problem is now no longer being consciously attended to, but all the time the unconscious mind is active. The problem is "incubating" as it were. Then suddenly the solution flashes into consciousness.

Now the coming into consciousness of this solution is first of all a feeling. This is the testimony of all original thinkers, of poets and others. A very eminent judge who was renowned for the soundness of his judgment was asked how he arrived at them. He replied: "Do not make my reply public. I shall be hanged in the market place. I rely on feeling. I carefully listen to all the evidence, weigh it, turn it over in my mind and then wait until I *feel* one way or the other."

Professor Graham Wallas asked the "best administrator whom I know" how he formed his decisions. He replied as if letting out a guilty secret: "Oh, I always decide by feeling. So-and-so always decides by calculation, and that is no good." A great mathematician said that he always felt that his solutions were right.

THINKING, QUIETNESS, THEN FEELING

It should be noted that in all these cases the feeling comes before any intellectual process of testing but after a period of quietness or incubation when the problem is not consciously thought of. This period of quietness itself succeeds a period of careful conscious preparation. If you wish to

emotional relationship to the person who gives the feeds, and many feeding difficulties are associated with an emotional and not a digestive disturbance. For this reason it is common to hear of a child being changed from breast milk on to cow's milk, and thence to a number of proprietary infant foods, none of which appears to suit it. But given that the child is loved and that such love is given free expression, the infant can thrive as well on bottle feeding as on the breast, from the psychological point of view.

FOOD AND THE UNWANTED CHILD

Phyllis was not born until after her mother's first baby, a boy, had died, and from the start her mother said she never wanted food. She was taken off the breast and put on to a bottle, but this was little better. Although the mother attended an infant welfare centre regularly, the child steadily lost weight, and eventually the doctor was called in as she seemed to be dying. He was appalled by her appearance, and said: " Give me the baby, I will feed her myself."

She gradually recovered, but she was a very delicate infant, and food difficulties persisted. Not only had she never any appetite, but she never slept normally. The doctor decreed that she should not mix with other children, because she was too highly strung. She was never still and " lived on her vitality." She was a constant source of anxiety to her mother, who obtained little relief as the child grew older, because she began to suffer from fears of the dark, being alone, or going out. She never would leave her mother for a minute, and constantly had to be excluded from school because of her nervous condition.

Phyllis was, in fact, the characteristic picture of a child that was unwanted because it was of the wrong sex. The mother could not speak of her without bitter resentment in her voice, and the child suffered such acute insecurity that she was terrified if out of her mother's sight.

DON'T LEAVE BABY TO SCREAM

Difficulties with the infant can arise both from too great regularity in handling and from too much irregularity. On

make the best use of your thinking powers to solve problems, you must make use of this period of quietness or incubation, but only after the period of conscious preparation. Solutions to problems have even been suggested in dreams.

Some years ago, Professor Boys, past president of the Physical Society of London dreamt of the construction of a very intricate machine for measuring the value of gas, a machine far in advance of any previously in use. He got up at six o'clock and went to his laboratories to test his dream and found that it was made of really substantial stuff. He described the process as follows: " It is nothing more than having the mind saturated with a subject and then—if your mind is on it—thoughts come to you, not by direct intention, but out of the sky, out of nowhere.

" At the time I had not been considering such a machine at all. I had been thinking for twenty years about the problem—but what came into my head in the dream was entirely apart from anything I had contemplated. Few can appreciate the mathematical processes that followed. They were so intricate that if I had not been inspired and impelled by those phenomena I don't think I should ever have got through it all. I think it is far more perfect than anything that is known in this direction.

" The dream lasted only a short time and did not recur after the one night. But that started me off and pointed the way. I was excited with the expectation of good things, but what followed was far more remarkable than I or anybody else could have anticipated."

USING OUR POWERS WITH GOODWILL

To experience real contentment we must make the best use of our powers, and this sketch of the parts played by thinking and feeling and the consequent action shows how the observance of one or two simple rules helps us.

We live in difficult times. We see the possibility of a fuller and freer life for all peoples and nations but we do not seem to find the way to that life. Our knowledge of ourselves lags slowly behind our increasing knowledge of physical science, and civilization runs many risks from man's

the whole it is happier and healthier if feeds are spaced at regular intervals and the routine of the day is of a regular kind. But rules can be carried too far, and if rigidly applied without modification by common sense, may do more harm than where there are no rules at all. For one reason or another the baby may take less at one feed, perhaps because the mother has been worried and has a deficiency of milk. It will then be hungry before the next feed is due, and to leave it screaming with hunger until the appointed hour is reached is carrying stupidity to the point of cruelty.

The same thing applies to the question of attending to the child when it cries. If it is always picked up and fondled the moment it makes any noise, it is not surprising if the receiving of attention and affection from the mother becomes associated with the act of crying. But to leave the child to scream for fear of spoiling it may do more harm.

Two rough-and-ready rules are helpful here. One is to make certain in every case that the child has really nothing to cry about in that it may be uncomfortable or in pain, and then, having ascertained this, it is better to put the child down again. But it should not be assumed that if the child is still crying after half an hour there is not now a reason for its crying when there was none before.

The second guiding rule is to make a point of fondling the infant at times when it is awake and not crying. There is only too frequently a tendency to say: " Now it is quiet we can leave it alone," and to attend to it only when it is making a nuisance of itself. In such a case it is hardly surprising if the child becomes more and more of a nuisance.

When a child begins by crying and then goes on to a point where it appears to be in a state of rage, the mother may feel this is just naughty temper which should not be encouraged. The infant cannot think for itself and does not decide to be " good " or " naughty," and that state of rage is, or may become, a very terrifying experience. When fear has become added to rage, it may tax an experienced mother's capacity to calm the infant, because it is passing on into a condition which a little later on will manifest itself as a temper tantrum. For this reason it is never wise to leave a baby to

unfitness to be trusted with some of the discoveries of the scientist. In fact, it has been suggested that to avert catastrophe to our top-heavy civilization physical scientists should take a fifty-years' holiday during which the energies of men of science could be applied to human problems. This suggestion is impracticable but, in facing the problems of the community and the nations, and in facing the problem of making the best use of our lives, of enjoying contentment, we must have confidence in the possibilities of applying our intelligence, of planning for a better world. But this application of intelligence must be directed by a worthy and unselfish purpose, because it is quite possible to apply intelligence diabolically. By increasing our knowledge of man's nature we shall form the basis of a successful and real democracy.

THE OBSTACLE OF FEAR

The kind of feeling which is very much hampering our progress at this time is fear. We must get rid of fear, the fear which holds us back from making bold use of our growing material and intellectual resources; the fear of change; the fear of tradition. For tradition we must substitute a worthy purpose.

But something more must be added. Although you must have confidence in yourself, in your capacities, although mankind as a whole must have similar confidence, it is dawning on us that human resources alone are insufficient to solve our problems. There is an increasing awareness that for a really successful and contented life, we must take note of the imponderables, of those verities of truth, beauty and goodness. We have stressed again and again in this book that life must be directed by a worthy purpose, an unselfish purpose. This applies both to individuals and nations. Nurse Cavell said: " Patriotism is not enough." We might add: " Intelligence is not enough." We find that our reason fails us in facing many problems. Our limited minds cannot grasp, for instance, the notion of an infinite universe; or the idea of the beginning of things. We think of a beginning and we at once ask, what was before? We think of the

scream. More ordinary causes of fears to which the baby is liable, namely, loud noises and insecure handling, the latter being particularly the experience of the first child, are relatively of very much less importance, and as a rule present no serious difficulties.

BABY'S SECOND YEAR

With the coming of the second year and the taking of the first steps, the infant begins to escape from complete dependence. He begins to stand on his own feet, and, before very long, begins his first attempt to assert himself. His mother finds he is not such a good baby as he was, because his first effort at individual expression is most probably to say " no " to something he is asked to do, and if force is used he may sit down in passive resistance, or begin screaming.

This negative reaction is not merely obstructive, and it is very important to the child that he should begin to feel that he has a will of his own. Instead of these first beginnings being crushed, he should be gently encouraged to go forward. He should not be helped too much, nor forbidden too much, nor yet should too much be expected of him. He will want to do little things for himself; to fetch and carry, to help mother, to be important. As he is very small and very helpless and very slow, it is all too easy for mother, who is in a hurry, to say: " Now let me do that," failing to realize the vital importance to a child of this age of the success or failure of his efforts and of her own appreciation of them.

At this time mother's patience begins to be tried. Instead of sleeping most of the day and leaving her free to go on with her work, the infant is very wakeful and active, always pulling things on to his head, falling down steps, burning his fingers, getting into endless trouble and needing constant attention. If there are older children to look after him, well and good, but he may be the first child, and before long mother will be only too glad to take advantage of any available nursery school, which indeed is of great value to him at this time. Here he will learn much from those who are only a little older than himself and he will begin his social adjustment by helping, whilst being helped, bullying, as

boundary of the universe and we at once ask, what is at the other side?

REASON, THEN FAITH

To be really content, therefore, we must exercise faith. Now faith is not credulity. The schoolboy was wrong when he said that faith is "believing what you know to be untrue." Faith is belief in action. In the previous chapter we were shown that philosophy asks certain questions. The most important is: "Is the universe friendly?" This cannot be answered by a process of logical proof such as is used in proving a proposition in Euclid. We must each face this question for ourselves.

The only way to show that we hold a belief is to act on it. It is not a matter of mathematical proof. In faith the mind is essentially active; there is "a will to believe." The entire mind affirms the belief and acts on it. Faith has been defined as a readiness to trust and follow the noblest hypothesis; it is an act of self-assertion. We decide to be on the side of the angels. We must take sides in the battle for existence.

SUMMARY

The keynote of this chapter is that to enjoy contentment all the urges of your personality must be satisfied. The most important satisfaction to be sought is the one we have called the pleasure of a good conscience. You should not do right merely because contentment follows, but because it is right. When we seek the eternal verities of truth, beauty and goodness for their own sakes, we experience an inward contentment which although it will vary with the zeal of our search, yet cannot be disturbed by outward circumstances however unfavourable.

Conscience needs to be instructed by an ideal outside the self, and the promptings of conscience should result in action, either right action or the abstinence from wrong. You should guard against those promptings being lost in the spurious satisfaction derived from the enjoyment of feelings; in the enjoyment of contemplating the noble actions you mean to perform but never do.

well as being bullied (leading and following, dominating and submitting). Contact with other children is of immense value as soon as the second year has begun.

BABY'S THIRD AND FOURTH YEARS

Towards the end of this time and as we pass on to the third and fourth years, there will often be an increasing resentment about being helped and a very sensitive pride over failure and ridicule. When the child is given tasks, these should be easy and within his capacity to complete. If he is given something to do that is too complicated, he is liable to become impatient and exasperated, to be destructive where he was creative. He knocks down the edifice he was building, scribbles through the drawing he was making.

Fine movements are still too difficult, and it is at this period that finger paints and chalks and easel or blackboard give the necessary freedom of movement. If he is unduly frustrated in his attempts to help himself he may take his revenge in complete helplessness, as if he were to say: "All right, if you won't let me do the thing myself you will have to do everything for me," and this attitude may then become habituated and continued to a much older age, to his own disadvantage and the increasing annoyance of his mother.

Through the third and fourth years, there is increasing energy, a period when constant bodily activity is normal. It is unfair at this period to complain that the child won't sit still, that he does not concentrate, that he is restless and fidgety. It is unnatural to sit still for long, and a wet day is as much purgatory for the child as it is for the parents who have to look after him if he has not adequate space or a play room of his own.

The assertion of will against that of the parents becomes more frequent. It may take the form of a defiant "won't" or "shan't." The challenge here implied should not as a rule be taken up if it is possible to avoid doing so, as it still covers helplessness and fear that are very close to the surface. The child is still too conscious of his inadequacy and his inferiority, and he is still only beginning to feel his way towards obtaining power over things and over people.

It is a paradox that in order to achieve contentment you must be willing to give yourself. Self-sacrifice is a law of our natures, and is an element in all true love. Even punishment, if accepted in the proper spirit, can enrich the personality. Although so unpleasant to the wrongdoer, he experiences a certain elation in willingly submitting to law as he feels that he is voluntarily identifying himself with something bigger than himself. This identification with some great purpose explains also much of the satisfaction felt in self-sacrifice. Punishment should be remedial, and authority therefore has a duty to the wrongdoer. Forgiveness is a positive policy which aims at reconciliation.

In contemplation we try to keep an uplifting idea before the mind, we try to see the real underlying significance of actions and things. The balance should be preserved between the three phases of mental process: cognition, affection, conation—popularly known as thinking, feeling and striving.

Action is the mark of character. While intelligence merely *plans,* character *does.* Feeling greatly influences thought. If in the wrong place, that is, before thinking, prejudiced thinking results. If after a period of " incubation " or relaxation, which itself has followed a period of careful thinking out of a problem, the solution to that problem emerges from the unconscious as a feeling. During the " incubation " the unconscious mind has been working on the problem.

In all the great issues before us we must go beyond reason and exercise faith. This is an active process; it is belief in action. The questions of right and goodness we have discussed cannot be mathematically proved, we must prove them by believing and acting.

Thus we get the small child of three saying to a man of seventy: " Don't argue with me, grandfather." He is readily discouraged, acutely sensitive to criticism and ridicule and much harm can be done by sarcasm and depreciation by parents, who may express their exasperation in this way rather than by a still undesirable but perhaps more innocuous loss of temper. In attempting to be patient it is possible to show annoyance without realizing it in a way that a child is at a loss to understand, whereas the frank expression of displeasure or temper would be more comprehensible, even if it brings the ready rejoinder, " I'll smack you," as it will do, from the child who is not frightened.

A boy of three and a half was paddling in the sea and fell in. After being pulled out, his parents were taking off his wet clothes, when he said: " I might have been drownded [*sic*]," in response to which his parents laughed. The child was convinced that they were laughing at the possibility that he might have been drowned and never forgave them. From that day on he refused to co-operate and set himself the objective of being completely independent, caring for no one, as no one cared for him. At six, when his mother asked him to close the door, he left it open by six inches, giving as explanation that she had not asked him to shut it. At seven, his father, conscience-stricken for having punished him unfairly, took him as a treat to the circus. The boy remained with set face throughout the performance, steadfastly refusing to enjoy it, as by doing so he might give his father some satisfaction.

DON'T RIDICULE THE CHILD

Many parents will smack a child because it has frightened them, as, for example, when it has nearly been run over when crossing a road, or knocked something over in the house, the only consequence of which might have been injury to itself. Or they may shout at a child that is getting into a dangerous position in that it might fall downstairs or touch a hot pot. In either case, the child is dismayed and confused by the parents' behaviour and is handicapped, instead of helped, in dealing with a similar situation when it arises again. Other

CHAPTER XV

HEALTHY BODY : HEALTHY MIND

NEARLY two thousand years ago Juvenal, the great Roman satirist who is supposed to have lived to a hundred, gave us a maxim which everybody quotes and few follow: " A healthy mind in a healthy body is a thing to pray for." It is a thing to work for, to use every effort to attain.

How shall we begin? This book has already told you a great deal about improving and developing the mind, and incidentally you have learned something about the work and growth of the body. But it still has to be stressed that mental and bodily health cannot be separated. The two go together and influence each other.

You know this from your own experience. You find it hard to concentrate when you are tired or sleepy, and if you are really all in you cannot concentrate at all. You are " overcome by nature " and you fall asleep. In fact men often fall asleep at very critical moments: sentries on duty, for instance, and soldiers at the moment of battle. Generals are no exception. Alexander the Great was so sound asleep when the hour of his greatest battle was at hand that it was difficult to rouse him.

So we must be fit before we can be alert, healthy before we can be wise. And to be healthy we must know something about the human body and its needs. " A man's own observation," wrote Francis Bacon in the early seventeenth century, " what he finds good of, and what he finds hurt of, is the best physic to preserve health. . . . Examine thy customs of diet, sleep, exercise, apparel and the like; and try in anything thou shalt judge hurtful, to discontinue it little by little. . . ." It is good advice. Bacon must have followed it himself, for he was still busy with his work when he died in his sixty-sixth year. Indeed, his death was the result of an experiment in refrigeration. He caught a severe chill while stuffing a fowl with snow in an open field to study the effects of cold on the preservation of flesh.

parents disparage and ridicule their children as an expression of their irritation. "You'll never be any good—why, when I was your age I could do twice what you can do! Do you think you can ever make a living if you go on working like that? You won't always have my money to live on!" is the sort of attack which is often used. It leads to a feeling of dismay combined with hatred in the child, which cannot gain expression, and may lead to a rich and unpleasant harvest in adolescence.

THE FORM OF PUNISHMENT

What kind of punishment is to be used? Simple smacking will probably do less harm than sulky disapproval. It is not much use carrying resentment in one's breast and telling the child it cannot have cake for tea because it upset the ink after breakfast. Deprivations of pleasures may be effective, but it is always to be borne in mind that a child's self-control is very limited indeed. When it says: "I won't do it again," this is meant seriously, but when it does do it again a short time afterwards, this should not be taken as an indication for a double punishment, but rather for altering the circumstances so that some other more desirable activity can be substituted. The child's desire to do a forbidden act, added to the desire to assert its own will against mother, is too strong, and it must be helped over this difficulty. The parents should not feel that their authority is being flouted, and set out to break the child's will. They should find a way of avoiding the conflict.

James was just under three. He had been a very good little boy up to two and a half, but now his mother and father were both very worried about him. He was suddenly naughty and would not do what he was told. If left alone in his nursery he took the plaster off the walls, scratched the furniture or tore the curtains. If put in the garden he trampled on the flower beds or went out into the road. First they tied the gates together, but he learned to undo them, then they padlocked them, but he learned to climb over the top. "Nothing you say to him seems to make any difference and punishment has no effect." His parents complained that

THE BODY AND ITS FRAMEWORK

Let us begin to follow Bacon's advice by answering the question: What is the body made of? Oliver Wendell Holmes, the great American physician and writer, gives this reply: " A few gallons of water, a few pounds of carbon and lime, some cubic feet of air, an ounce or two of phosphorus, a few drams of iron, a dash of common salt, a pinch or two of sulphur, a grain or more of each of several hardly essential ingredients and we have man. . . ."

And modern science adds that ninety-three per cent of the weight of the body is made up of the three elements oxygen, carbon and hydrogen, nearly six per cent of nitrogen, calcium and phosphorus, and the rest of traces, but very important traces, of various minerals and salts, among which iron and iodine are the most necessary. It is useful to know all this because we must eat what we are made of.

It sounds rather simple, but the structure of the body is much more complicated than a chemical analysis suggests. A human being is made up of the same jelly (protoplasm) of which all living things are made. It is the most complicated substance in the world. It is a living thing that breathes and feeds and moves, that is constantly breaking down and building up the substances that compose it. And in the human body there are over a thousand billion units or cells of this jelly, all of which are fundamentally alike but highly modified to perform special duties. They are grouped into tissues, and the tissues into the various systems that make up the body. A man, then, is not a machine, but something more. He is better likened to an organized and thickly populated state, composed of innumerable interdependent units giving according to their ability and getting according to their need.

The framework of this state is formed by the skeletal system with its two hundred bones. These bones are living tissues consisting of millions of bone cells, surrounded by the lime salts deposited by them. Their growth and health depend particularly on a sufficient supply of calcium, phosphorus and vitamin D, beginning not only from the first days of infancy but from the earliest stages of growth

he would never sit still and that he was always wanting attention. James was, as a matter of fact, a very normal little boy. Neither father nor mother could imagine why his behaviour had changed, nor what could possibly be wrong with him. His mother had had another baby five months before. The place for James was the nursery school (with, we will hope, no sacred flower beds in the garden, no motor cars outside a climbable gate).

DON'T PUNISH BY SENDING TO BED

Sending to bed is a dangerous expedient, as it causes an association of bed with punishment and frustration, and is likely in a very short time to cause bedtime difficulties. which would not otherwise arise. Going to bed will be, and remain, a pleasure for all children at the right time and in the right place, but once used as a punishment a very different state of affairs arises. Battles of will there must be at times, but these should be avoided over things that are of vital importance to the child's health, such as food, bedtimes and clothing. In connexion with these, choice given to the child should be negligible or extremely limited. He may choose the colour but not the nature of what he is going to wear; he may refuse to eat his food if he does not want it, but not to substitute for it something else. With bedtime, neither parent nor child should have the power to vary it. Punishment must be just. There is no field in which erratic judgment or elastic rules can do more harm. Parents must be consistent in what they permit and forbid. To allow a thing one day and forbid it the next is to bring confusion into the child's mind and to destroy its sense of security and belief in the parents' authority.

PARENTS MUST TELL THE TRUTH

Equally important is it that they tell the truth. Contrary to the usual belief, parents are, on the whole, more addicted to lying than are children. If asked an awkward question, or something which at the moment would take too long to answer, they will put the child off with any answer which comes into their heads, thinking that it won't know any

before birth. Mothers must have their calcium and vitamin D or both they and their babies will suffer.

TEETH AND THEIR CARE

The teeth, though bone-like, are not bones, but their formation and health depends on the same substances that are required by the bones. Each tooth consists of hard tissue, called dentine or " bone," surrounding a hollow containing soft tissue or pulp from which the tooth gets its nourishment. The root of the tooth, which is embedded in the jaw, is covered with cement, while the portion above the gum has a coat of enamel that is fairly easily injured. The gum is not tight around the tooth, like a piece of elastic, but is tucked down, so that bits of food and germs can easily get in and stay lodged there.

The English people are second only to Americans, whose teeth are just as bad, in their devotion to toothbrush drill, fear of pink toothbrush, and horror of being one of the four out of five who have it. It seems, therefore, that ordinary mouth hygiene does not prevent dental troubles, while " savages " who have never even seen a toothbrush have excellent teeth until we start civilizing them.

What is the moral? It is that you must look to your food instead of your dentifrice for dental health. Most people eat too much starchy, sweet, soft and hot food. Starch clings about the teeth and forms acids that rot the hard part of the tooth and leave the soft part open to attack by germs. Sugar has the same effect but is still worse, as it dissolves quickly and gets into every crevice and crack. Soft foods generally, accompanied naturally by insufficient mastication, do not give the teeth enough work to do and lodge readily in the gums, where they ferment and destroy the tissue, thus forming pockets where more food lodges and the germs of pyorrhœa get to work. Excessively hot foods and drinks injure the enamel.

On the other hand, hard foods, such as fruits and green vegetables, keep the teeth clean and exercised. They also attack the causes of decay and provide the vitamins and minerals that are the foundation of good teeth. An apple,

better and there will be plenty of time to put things right later on. Parents who are found out in this sort of behaviour rightly lose the respect of their children, who are very quick to realize that the parents are putting forward an argument merely to suit their own purposes, which may be reversed the very next day. Naturally a child exposed to such handling very often grows up unable to accept any belief that cannot be demonstrated by experiment or to his own satisfaction, and unable to prevent himself suspecting every one he meets of hypocrisy and ulterior motives.

There are dangers in deceiving the child or pretending in any way. Tommy, at the age of six, said that at hospital the lady doctor said: " I was not to go on doing it, while she told my mother not to take any notice." What is the child to think next time he hears adults talking of the importance of honesty and truthfulness?

THE CHILD BEGINS TO ASK QUESTIONS

In the next three years—four to seven—predominantly the imaginative age—curiosity gives rise to constant questioning of those around the child, and many answers given are followed up with " why?" The child is so anxious to learn that the parents' knowledge and patience is taxed to the utmost, and school, if he is not already attending, becomes a greater necessity than ever. It should on no account be long delayed, particularly if the child is an only child; for the adjustment to other children, easy at two and not difficult at four, may be a real problem at six. The curiosity must be satisfied and the adjustment to other children made.

Lying has very little meaning at this period unless the word is qualified very carefully. The child who comes home from school and tells his father that he passed three elephants on the road is often accused of being untruthful, although he is really only reporting what has occurred in imagination. He may bring three stones from the garden and offer them to you as nice cherries. He has tea parties with old tin cans and muddy water and long conversations with fairies in the fields. This is perfectly normal. A child creates for himself what he has not got and lives through situations that he is

eaten in its skin, after every meal is the best toothbrush, but for the poor it is a counsel of perfection. They must furiously munch a piece of lettuce or celery instead, if they can afford even that, until big business stops throwing apples away to keep the prices up.

So if you can eat the right kind of food, visit the dentist twice a year, and breathe correctly to keep down the germs in the mouth, you will have done a good deal towards preserving your teeth and general health. But your teeth will never be really perfect if you did not choose your parents wisely. If your mother neglected to give you enough minerals and vitamins, especially calcium, phosphorus and vitamin D, before you were born you started with a bad handicap. If she continued to starve you of these necessities after you were born it is still worse. And if she smilingly noted that you had a " sweet tooth " and allowed you to indulge it, then the whole stage is set for the rapid replacement of your teeth by false ones. There is little hope for you though you can postpone the evil day. You can, however, make sure that you treat your own children better. Give them the chance you have missed yourself.

All this does not mean, of course, that you should throw away your toothbrush with a sigh of relief. You can do so if you want to follow the excellent Indian custom of spending several minutes a day chewing a twig from the medicinal *neem* tree and rubbing the teeth with it. Otherwise you need a toothbrush. But you can get as good results with a cheap one and charcoal powder, or salt and lemon juice, and you can buy fruit with the money you save. Have a good gargle, too, with warm water after each meal. And keep your tongue clean by scraping it with a bone scraper or rubbing it with your toothbrush. It helps mouth hygiene. Besides you never know how good food tastes until you have a really clean tongue.

MUSCLES AND THEIR WORK

To return to our systems, the muscular system follows the bony one. There are some five hundred muscles, accounting for almost half the weight of a man. Some are large and

not yet old enough to have experienced in actuality. He can have immense strength, immense wealth, immense knowledge, and do as he likes with them. Frequently he will boast of his achievements, whether in cricket scores or in marks for arithmetic or in prowess at boxing, which, when found to have no substance in fact, is very liable to irritate both parents, and the father in particular. This state need give rise to no anxiety provided it passes, as it usually does, before the eighth year.

THE CHILD AND THE FATHER

From eight to adolescence parents are of less importance in the child's life. School life and school friends take an increasing part, but for a boy all through, and for a girl particularly when adolescence comes, the father begins to play a more significant role. In the one case he represents an objective toward which to strive—the boy's ambition is to be a doctor or engineer, like father—and in the other a bridge that helps the girl across to her contact with men and her development toward adult sex relationships. For both boy and girl the relationship between father and mother serves as a pattern of married life, from which they build their own picture.

PROBLEMS OF ADOLESCENCE

Adolescence brings a difficult phase in both sexes, consequent upon rapid physical growth, sexual and emotional development. Self-consciousness and a sense of social responsibility appear, combined with physical and emotional gawkiness. A number of cross-currents and contradictions are expressed in idealism and cynicism, rebellion and need for leadership, and the tendencies to be over-trusting and yet over-critical. It is a period when parental guidance and assistance is greatly needed and yet is often greatly resented, and from the parents' side much tact is called for. Interfere as little as possible, while being prepared to help and advise at any time, quietly and unobtrusively. The confidence of the child can be maintained if it is treated more and more as an equal, whose

control the movements of large bones. Others are small and are called involuntary muscles because they go on working without special messages from the brain. Examples of such muscles are those that line the intestine and cause the wriggly movements by which pellets of food are pushed along.

The whole of this muscular system is always on the alert and never completely relaxed, because of constant nervous stimulation. Moreover, the muscles are invariably busy doing some work or other for us. How hard some of them have to work you can judge from the fact that every time you take a step forward 108 muscles are called into action in the lower limbs alone. Yet under modern conditions of living many muscles do not get enough to do and become limp and saggy. The remedy is exercise. Carefully planned exercises will remedy the deficiencies.

Muscular activity, like all activity, requires energy. It is supplied by a sugar called glucose, which is brought by the blood to the muscles and stored in them in the form of glycogen. When energy is required the glycogen releases it by breaking down into lactic acid, which in turn is reduced during rest to carbon dioxide and water through oxygen supplied by the blood. This process of oxidation releases further energy, which is used for building up the remaining lactic acid into glycogen again.

And so the cycle of breaking down and building up to release energy for our work goes on. It explains why oxygen is essential to life. When we are short of oxygen, as we are after unusual exercises, we pant to increase the supply so that the lactic acid released can be converted into glycogen. For the same reason deep breathing is very effective in getting rid of tiredness, which is caused by excess of lactic acid in the muscles, and an oxygenated bath also helps—if you can afford it. And, of course, you can increase the glycogen supply by eating sugar or glucose sweets, as tired people do when they suck a lump of sugar. For this reason most labouring people like their tea really sweet, while the lady in the drawing-room takes "just a spoon" or none at all.

opinion is invited and whose advice is sought and valued by the parents. The one-sided parent-child relationship can pass over naturally into a reciprocal adult relationship provided the parents can grow out of looking upon their children as children still, who are young and foolish and ignorant. This is not so simple as it sounds.

GENERAL PROBLEMS IN NORMAL CHILDREN

Difficulties in handling normal children frequently arise because the children are expected to behave as adults—to be reasonable, controlled, consistent and truthful—while the parents behave like children, being impulsive, uncontrolled, moody and untruthful. It is always essential to bear in mind the child's limitations at its level of development, not only in relation to what it understands and can talk about, but to how far it is able to carry out what it undertakes to do in terms of skill and self-control. To ask a child to do too much not only discourages it, but leads to a feeling of resentment and injustice, until it feels it will get into trouble anyway, and so gives up trying to please the parents.

It is usual to expect a child to accept any reasons which may be given it, or none at all. It is necessary to be consistent here as elsewhere. If you begin giving reasons you will have to continue to do so, even where it is inconvenient or well-nigh impossible. It is this situation that very often leads to parents telling untruths when the child asks a question that they feel unable to answer or find it inconvenient to answer at that particular time or place. The conventional lies that are told children as a matter of course about where babies come from can do as much damage as a lie of any other kind. When the child finds out it has been deceived, its natural instinctive trust in the parents may be severely undermined.

Equally serious is concealment from the child that it is adopted or that its mother is not its true mother, but a step-mother. All too often it happens that such a child hears the truth from its schoolfellows or from neighbours, and the question then arises as an acute problem whereas by better handling it need not have been a problem at all.

CONTROLLING OUR TEMPERATURE

One more point about oxidation. It produces heat, the amount depending on the speed at which energy is released. So you feel pleasantly warm after a brisk walk, though you have probably produced enough heat to get thoroughly cooked. We say the surplus heat has radiated away, but how? Underneath the skin is a network of tiny blood vessels to which blood is rushed when we are hot to allow the excess heat to radiate away from the surface, while when we are cold the blood supply to these vessels is reduced. So we look flushed when we are hot and pale when we are cold.

Perspiration aids the business of controlling heat as well as getting rid of waste matter. It consists mostly of water, containing some salts and urea, exuded from the innumerable sweat glands of the skin. Men who do heavy work exude so much that the loss of salt is felt. Hence working men are great salt eaters and some miners even drink salted beer.

The effect of perspiration is that it has a cooling effect as it evaporates. Therefore it is more effective in a hot dry atmosphere than in a warm damp one, as the rate of evaporation is faster. In a desert climate it can be so fast that we have the feeling of not perspiring at all, while in a moist but warm climate we always feel sticky and uncomfortable. This is why heat strokes are commoner in England during a hot summer than they are under the burning sun of northern India during the dry season. But we must also take into account the fact that English people are not such good conductors of heat as Indians, partly because long exposure to cold leads to deposits of fat (a non-conductor of heat), and partly because of excessive clothing which interferes with the natural functions of the skin.

So if you want a skin that works well and looks good keep it clean and let the sun and air get to it as much as possible. Remember that warmth does not come from clothes but from ourselves—clothes merely restrict radiation. And this restriction can be overdone, as it generally is, even in the winter. Men are the worst offenders though they need less clothes than women, as in their daily chemistry they produce more heat than women. The result is that the skin becomes

GENERAL RULES FOR TREATMENT OF CHILDREN

The passwords to good contact with the child are frankness, truthfulness and consistency. Above all, the child should be treated as an individual, and not as a possession to be shown off or a mechanical toy to be played with. Children vary individually in their characteristics and idiosyncrasies, and rules must always be modified accordingly, but in every situation there is a general line that can be followed.

In dealing with tempers and temper tantrums, adults must always consider in the first place the origin of the temper, and how far it may be said to be justified in that almost any one would be angry in such a situation. They must consider how far their own behaviour has contributed to it and how far the cause, which is usually some frustration, can be dealt with. In any case, the adult must be firm but understanding and avoid, as far as possible, the use of force. By the time the child has lost its temper, and in every case of temper tantrum it *has* lost control of itself, it is as useless to tell it to pull itself together as to impose punishment. Instead, the child is needing encouragement and sympathy, because it is frightened of its own temper and frightened of its own impulses and the consequence of those impulses.

If temper is the outcome of a request being refused or an activity being forbidden, the decision made should on no account be reversed after the temper has appeared. If it is felt that the decision was hasty or unwise, it can be rectified at a later time, so that no connexion is produced in the child's mind between the temper and gaining what is wanted. Serious temper tantrums can be alarming in their manifestations, as the child may bang its head on the floor or hold its breath until it goes blue in the face, but if not of long standing can frequently be readily overcome by firm and genuinely kind handling, where, if the adult is quite calm and emotionally unmoved, the child feels the comfort and encouragement which it needs so much.

FOOD FADS

Food fads and fancies mainly originate in the second or third year through the parents' belief that a healthy child

spotted and "lazy," though it is normally capable of maintaining a regular body temperature of from ninety-seven to ninety-nine degrees Fahrenheit without the aid of clothes.

THE IMPORTANCE OF BREATHING

The oxygen we need is taken in with the air we breathe. The air is sucked in and expelled through the windpipe, which divides into two tubes passing to the lungs—a pair of spongy bellows worked by the chest muscles and the muscular partition or diaphragm dividing the chest from the stomach cavity. The windpipe and its tubes are supported by rings of gristle, supplied with mucus for lubrication, and lined with cells from which fine hairs project. These hairs lash about in an upward direction to send unwanted matter up to the throat, where by coughing we can reject it. Consequently the practice of clearing the throat regularly, at least morning and night, is an excellent one.

Inside the lungs the air tubes divide into numerous small tubes ending in air sacs covered with tiny blood vessels or capillaries. The fresh air from the sacs passes into the capillaries and the bad air or carbon dioxide from the capillaries into the sacs, the exchange being possible through a difference in pressure. There are about six million air sacs and so many capillaries that if they could be put end to end they would stretch across the Atlantic. The advantage of this abundance is that an enormous surface area for the exchange of gases is provided within a small space. Nature is economic in these ways.

Now you will realize why all physical culturists insist on deep breathing. But it must be done regularly and properly. Properly means normally breathing in deeply and slowly through the nose, as the incoming air is warmed, moistened and disinfected in the nasal passages, and expelling it through the mouth, though how you expel it is perhaps not very important. The Indian physical culturists, who have a traditional regard for good breathing, expel it through the nose. Breathing in through the mouth leads to many complaints, including infection of the gums and tonsils.

always eats heartily whatever it is given. In actual practice, during this time the normal child may have a very small appetite. If it is forced to eat it will only gain a distaste for the food which is forced upon it, a perfectly natural consequence. It may be that the child is feeling unwell, is looking rather pale or out of sorts, and many a mother will then try and persuade the child to eat more, precisely at a time when it should be eating less. To the normal healthy child, eating, like sleeping, is a pleasure, but meal times, like bedtimes, can come to be dreaded by both mother and child if they are always the occasion of irritated chivying on the part of the mother and reluctant acceptance or obstinate refusal on the part of the child.

If the mother is constantly nagging at the child to drink its milk or get on with its food, the time comes when these admonitions pass over its head without having any effect at all, and the child behaves as if it were stone deaf. In other cases it reacts negatively, and it is in this way that distastes for milk puddings and milk itself and other specific foods often start which may persist throughout life. It is very difficult to persuade parents that if a child is hungry it will eat, and refusal is either because it does not need the food, because the food is of the wrong kind, or because meal times have become battle grounds of wills, where the child would rather give up the pleasure of eating in order to have the pleasure of defeating the mother.

A simple rule of thumb is to offer the child the food that it should have, let it eat what it wants and take away what is left, but on no account allow it to refuse one food and then ask for another. If at the end of a meal more is wanted, provide an unlimited amount of some simple nourishing but not especially attractive article, such as bread and butter. The best rule of all is to bar emotional scenes at meal times, whether between parents and children or between one parent and another.

DIFFICULTIES ABOUT CLOTHES

Clothes are a constant source of friction. They are supposed to serve to warm and protect the child. The

SOME BREATHING EXERCISES

Ordinary breathing needs, of course, to be supplemented by breathing exercises. They take very little time and can be done anywhere and in any position—lying down, sitting, squatting, standing or walking. It is a good plan to begin the day by doing breathing exercises for a few minutes, the best position being to squat on the floor, legs crossed, back straight and head erect. The hands should rest on the lap against the abdomen, with the back of the right hand covering the palm of the left and the thumbs pressed against each other. This is the nearest that the average man or woman can get without practice to the difficult " lotus position " used by the *yogis* of India for meditation and some breathing exercises.

Now take a breath and exhale rapidly, making a *huh* sound, by quickly drawing in the abdomen. The shoulders and chest must not be moved. Then inhale, letting the abdomen expand, and exhale, bringing in the abdomen at the same time. There should be no pause between inhaling and exhaling and the speed of breathing should be as rapid as possible. Do this for a minute or two and then repeat, but without expanding or contracting the abdomen. Finally, inhale deeply and slowly, letting the abdomen expand as much as possible, hold the breath for as long as you can, and gradually exhale, contracting the abdomen to the utmost.

These three forms of abdominal breathing, each of which should be done for a minute or two, are of great value. They ensure the complete changing of the air in the lungs, increase the oxygen supply enormously, exercise the abdominal muscles, and naturally improve the digestion and circulation.

Chest breathing is necessary, too. Remain in the same position. Contract the abdomen and keep it contracted and motionless. Inhale and exhale rapidly, the chest rising and falling rhythmically. Follow this after a minute or so by inhaling deeply, at the same time expanding the chest to the limit and throwing the shoulders back, holding the breath, and exhaling slowly to the accompaniment of a long *huh* sound, the chest contracting and the shoulders falling forward. Repeat several times.

mother usually regards their decorative value as being of far greater importance. To the baby, pretty frills are as satisfactory as plain and more utilitarian attire. In the second and third years and upwards, the child is either grossly restricted in its activities or is constantly making mother angry by spoiling or tearing its clothes. These clothes should be simple, strong and light, give a maximum freedom of movement and be freely washable, while parents should content themselves with polishing their motor cars and washing their floors if they must devote themselves to shifting dirt from one place to another.

The child, too, is interested in dirt, but it has quite different ideas of where it should be put and what should be done with it, and there can be no compromise on this issue. Allow the child to have its dirt and be happy. The only alternative is a repressed, resentful, if clean and pretty, mother's darling, who will wreak an awful revenge in later life for the sacrifices that have been demanded of it. Any child who is treated fairly in this matter will be prepared on not too frequent occasions to please mother or father by wearing clean clothes and keeping them clean in special circumstances. But it will expect and deserve due gratitude and appreciation for its self-sacrifice. Clothes must be made to suit the child and not the child forced to suit the clothes.

PARENTS MUST OBEY THE RULES, TOO!

The difficulties of rules and regulations arise largely from the fact that whereas a child must always obey them, parents can break them at will. In certain circumstances this is inevitable, but for the more crucial events of the day, particularly bedtime, no exceptions should be made, except in emergencies. Sleep is to a large extent a habit, and regularity of rest and bedtimes are both desirable and convenient. Only when the child sees that for a whim parents can extend or advance bedtime another half-hour if it is being good or naughty, will it try to arrange the time to suit itself.

By regularity of bedtime it is not meant that on the stroke of the hour the child should be whipped up from whatever

It is an advantage in all breathing, whether normally or during exercise, to do it to a definite rhythm. The seven-time tempo is probably the best for each full respiration, which includes inhaling, holding and exhaling. That is to say if you inhale in one second, you hold for four seconds, and exhale for two seconds—or whatever the unit of time is. Alternatively you can inhale for two, hold for four, and exhale in one. During a walk it is useful to pace out your breathing from time to time. Inhale for seven steps, hold for seven, exhale for seven, hold again without inhaling for seven, and then inhale for seven. Vary this occasionally, especially in the country, by doubling the scale.

THE NEED FOR EXERCISE

Proper breathing and breathing exercises, combined with an erect posture, whether sitting, standing or walking, will go a long way towards keeping you fit, but general exercise is still necessary. Games are excellent in their way. They improve muscular development and co-ordination, the competitive factor being invaluable for quick thinking and action. But most adults cannot get enough competitive sport, and the opportunities are further limited by poverty and advancing years.

The " keep fit " movements of today are useful, too. They get people out in the open air and provide pleasant opportunities for exercise and companionship. And when they involve drills in massed harmony they develop the co-operative spirit and sense of rhythm. But the disadvantages are many. They tend to exclude the older people and are too occasional to be of maximum benefit to the young. Besides, they encourage blind obedience and are often accompanied by false ideals that are socially dangerous.

At the worst, then, sports and movements for " national fitness " can be dangerous. At the best they cannot replace the need for daily personal exercise. Walking is the most universal form. Make a habit of having a daily walk. But make it a good heel-and-toe walk, with the stomach tucked in, the shoulders straight, and the head erect. Even so, the muscles of the trunk and arms will hardly be exercised, but

it is doing and carried off protesting. This will not facilitate sleep. If in the middle of a task or game, the child should be permitted to complete it, unless there is obvious intention to delay.

THE VALUE OF TOYS

Complaint is frequently made that children do not appreciate their toys; that they break them, throw them about, are careless and destructive. If this is the case the toy is at fault and not the child. Many toys are too delicate and too intricate and too limited in the uses to which they can be put, especially the innumerable clockwork type. In the earlier years children will be happier with bricks, stones and some type of vessel into which articles and water can be put than with more expensive and complicated toys. With the aid of its imagination, a child can create almost anything it wants from them.

If you give a small boy an elaborate sailing ship he will quickly break off the masts, tear up the sails and produce for himself a more useful and simple hulk that he can make good use of, probably much to his parents' chagrin. With many of the modern toys, it is the parents who play while the children become rather disgruntled spectators. How many parents can resist showing a child how to do something better or more quickly, rightly deserving the rebuff they get for their pains?

The chief value of a toy lies in what it can teach the child about the nature and behaviour of materials, about shapes and colours and how things move and fit into one another, what is hard and what is soft. It is of more value to discover something for oneself than to have it demonstrated by someone else, and many toys are thrown away as useless once they have been explained. Furthermore, if the child is given a toy, why should it not do what it wants with it? If it wants to break it, let it do so. What is the use of being given something only to be told you cannot do what you want with it? It would be a good exercise in discipline for every parent to sit quite quiet and still for not less than half an hour while a child is playing in the same room. It is a commonplace fact

you can invent ways of using them more by breathing and other movements. Swimming is immensely superior to walking as an all-round exercise and, like walking, it can be enjoyed till a ripe old age. But unfortunately while every one can walk, not every one can swim, even if they know how.

In the end, therefore, we must fall back on the "daily dozen." The trouble is to select the right dozen. So much has been written about it, especially in the feminine pages, that it is difficult to see the wood for the trees. What with bending this way and that one soon gives up bending at all. Yet it is extremely simple to make up a set of exercises to suit yourself, giving particular attention, naturally, to those parts that are most in need. The first thing is to know the elementary facts about the body and its work, for if you know why you should exercise you will know how to exercise.

The next thing is to look over your naked body, noting how the muscles run and where you have begun to sag. Now you are ready to work out a system of exercises, bearing in mind your age, occupation, convenience, general health and special needs. Base it on two principles. The first is that a muscle is exercised by any motion that causes it to contract and expand along its length and against resistance. Apparatus is not necessary. You can get all the resistance you need by pressure or increasing the effort, as you do for example when you bend your arm with the fist tightly clenched. The second principle is rhythm. The great disadvantage of most western exercises is that they are literally "physical jerks." Let your movements follow each other smoothly and harmoniously.

Remembering these principles, choice and opportunity are practically unlimited. For instance, simply by clasping the hands in front of the chest, or behind the back, and alternately pressing them together and pulling them against one another, you can exercise every muscle of the arms, shoulders and chest. By standing with the feet apart, hands on hips, and bending the trunk first to the right, then backwards and to the left, you exercise the back and abdomen. By moving the head from left to right, and up and down, you improve the muscles of the neck and jaws. By standing

that a man learns more from his failures than from his successes, but it is only too quickly forgotten that this is equally true of children.

Parents can receive assistance now from modern toy shops in choosing toys appropriate to any kind of age, and much of this advice is accurate and valuable, provided it is remembered that one child of three may be equal in ability to another child of five, and that both of them may require toys of the average four-year level. The age level of the toy quoted in the shop can be of assistance, but must not be regarded as an absolute guide.

Any unnecessary restriction of the child's activities is always undesirable, but it naturally requires constant assistance and guidance. A child can suffer from too much freedom as from too little. It wants to be able to choose amongst the things that belong to it, and the things that it understands, but to be expected to make up its mind about things that are as yet beyond it is bringing confusion into its mind, so that it becomes anxious and bewildered. It needs favourable conditions to grow freely, but it is not fitted to choose what those conditions shall be. It cannot know what is the best food for it, or how many clothes to put on, but it does know what it wants to play with and how it wants to play. As in so many other situations in life, it is moderation that is needed. Give neither too much nor too little freedom and be guided by common sense.

SPECIAL PROBLEMS IN SPECIAL CHILDREN

A child may present unusual problems either because it is an unusual child or because it is in unusual circumstances. It may be very sensitive (highly strung); it may be delicate or handicapped by the results of illness or faulty unbringing. It may be an only child, an eldest child or a youngest child. It may be a motherless child, a fatherless child or an orphan; and all of these things are to a great extent unavoidable.

The *only* child is often a sensitive child because it has associated excessively with adults in its early years, has become, as it were, too civilized for its age, and is almost certainly somewhat spoilt and over-protected, because the

on one leg and slowly swinging the other to and fro as far as you can, you develop your legs and improve your poise. And so on.

Bed is as good a place as any to exercise. Think of how many you can do before you get out of bed in the morning. Here are some to start you off. Lie flat on the back, alternately stiffening up and relaxing. Then contract the buttocks and raise the body up and down, taking the weight on the head, elbows, hands and back of the heels. Next draw up the knees, rest on the elbows, hold the sides just below the ribs, and raise the body so that the knees, thighs, stomach and chest are in a line. Your stomach may curve the line for a few weeks, but don't let that discourage you. Vary this exercise by swinging the body from side to side as if you were in a hammock.

Perhaps you would like to do something more strenuous. The familiar exercise of bending forward and touching the toes without bending the knees is excellent if you feel that way. Also the other common one of raising one leg, then the other, and then both. And if you want something really vigorous try this. Raise both legs till they are at right angles to the body. Now raise the trunk with the help of the forearms, moving the hands as necessary for balance, till you get the trunk and legs in a straight line at a right angle to the head and shoulders. Hold the position as long as you can. It is particularly valuable for stimulating the thyroid gland.

THE BEST DAILY DOZEN

Now let us tell you about a system of exercises used by the Rajah of Aundh, because they are unequalled as an all-round daily dozen. They are rhythmic and tone up the whole body. They are easily learned and quickly done, even five minutes a day being sufficient. They can be done alone or in groups and are suitable for any age. The rajah himself is over seventy and his vitality is a tribute to their value. All his family do them, and most of the people in his State, with remarkable success.

These exercises are called *surya namaskars,* literally "sun prayers," as they are derived from a form of sun worship.

parents have all their eggs in one basket and all their time to devote to one child. Its sensitivity will become a problem when it goes to school, where it is up against a rough-and-tumble school life, teased as a mother's boy, and where it finds what was approved of at home now meets with ridicule and what was disapproved of at home is here the thing to do.

The only child is thus specially handicapped, and unless it has been to a nursery school from a very early age, is liable to become unduly discouraged and to feel that it struggles under a handicap all through its school years and after. It suffers from a conflict of moralities, which a child who is a member of a large family escapes. It has to choose between continuing to strive to behave as mother would wish, to be good and honest and gentle, or to turn its back on all that and be a hero to its schoolfellows, flout authority and get away with it, ridicule masters behind their backs, do as little work as possible, and show in everything that it does not care a jot what its parents or schoolmasters think of it.

It is when this happens that mother says she cannot understand what has happened to little Jimmy since he went to school. When little Jimmy grows up and goes to college and his friends sign on for him at lectures and he climbs over the walls after midnight, gets drunk, and associates with the ladies of the town, she is still at a loss to understand what has happened to that sweet, dear little boy that was once hers in those far off days. Little Jimmy himself loses many golden opportunities, fails to take advantage of his education and may find himself starting out on life ill-equipped for anything in particular, although a great social success. If, on the other hand, he did not rebel, he would have gone through his school life solitary, a butt for his schoolfellows, but exemplary in behaviour. He might come out on top in his examinations, but would fail to make anything of his position, because he has no confidence in himself, no contact with his fellows, and a bitter sense of resentment for the way he has done everything he has been told and it has not been appreciated.

These consequences can be avoided if the only child is encouraged to be a child and behave as a child, and spend

They are done in repeated rounds, one round consisting of ten exercises and taking about twenty seconds for a beginner to complete. We have added two positions (two and seven) to the round, which appear to be an improvement, but you can ignore them if you like, especially if you find number seven hard to do. The twelve positions are as follows:—

1. Stand straight, feet and knees together, the toes touching a piece of cloth or other material (two feet square and of any colour you favour) that you have already placed on the floor. Join the hands together on the chest, palms and fingers touching in the praying attitude. Or, if you prefer, cross the fingers in a tight clasp. Raise the chest and pull the abdomen in and up. Press the feet hard on the floor and stiffen the whole body. Inhale as you stiffen and hold the breath. Look straight ahead and concentrate on the benefits these exercises are going to bring to you.

2. Still holding the breath and the general posture, bend the knees, thighs touching, till the back of the heels touch the buttocks. Exhale as you come back to the first position. Inhale and hold the breath again.

3. Keeping the knees as straight as you can bend forwards till the palms of the hands touch the edge of the cloth, the balls of the thumbs being in the same line as the toes. Press the hands hard on the floor and exhale. Look at your waist and try to touch the knees with the forehead.

4. Without removing the hands from the cloth or decreasing the pressure, inhale and hold the breath. Drop to the right knee without bending the arms. The other knee should then come naturally into position just in front of the left arm with the thigh touching the left side, against which it should be pressed tightly. In the second round drop to the left knee first and keep alternating.

5. Still holding the breath and keeping the hands and arms in the same position, raise the knee from the floor and straighten out the leg, the toes touching the floor behind you. Bring the other leg into the same position, so that your body is now more or less in the shape of a ∩, the hands and toes touching the floor. Press the chin hard against the chest.

more of his time with other children than he does with adults in his early years. And this is especially true if, besides being an only child, he is sensitive and reserved by nature.

THE PROBLEM OF THE FIRST CHILD

The first child has both handicaps and advantages. He is eldest and therefore he should and usually does have certain privileges compared with his younger brothers and sisters. He has known what it is to be an only child, at least for a year or two, and what it is to suffer displacement and drop into second place, as far as his mother is concerned, when the next baby comes. If this situation was handled sympathetically, and he was made to feel that the new baby was partly his (or still more, partly hers), no special difficulties need necessarily have arisen.

Only too frequently something untoward does happen, and he wets his bed or loses his temper, bites his nails or starts to stammer, and his mother, whose hands are more than full, is liable to be irritable and unsympathetic. Instead of thinking ahead and sending him to a nursery school before the baby comes, she does so because she is exasperated by his irritating behaviour, so that he feels he is being pushed out. Then he hates school, is aggressive to the other children, whom he hits because he would like to be hitting the baby, is unpopular and troublesome with the other children and the teacher, and before anybody knows what has happened has become a problem child. If the period of the coming of the second child is safely weathered, everything is likely to run smoothly.

The youngest child in a big family may also suffer from several disabilities. He may not only be the pet of the mother as being the baby, but he may alternately be pampered and bullied by his elder brothers and sisters. The best thing is a nursery school, so that he may have those younger than him whom he may assist in his turn.

SPOILT CHILDREN

Jealousy and quarrelling between one member of the family and another is to some extent unavoidable, but a great

6. From this position drop flat to the floor, taking the weight on the bending arms. Exhale as you drop. The nose, chest, knees and toes should be touching the floor, but the stomach and hips must be kept raised as high as possible.

7. Raise yourself by straightening out the arms, inhaling as you do so, till you are back to position 5. Then drop back to position 6, exhaling at the same time.

8. Now straighten the arms, without taking the knees off the floor, and inhale. Look up, throwing out the chest, curving the back, and stretching the neck as much as possible. Hold the breath.

9. Still holding the breath raise the knees off the floor so that you are back in position 5.

10. Bring the left leg forward and drop to the right knee so that you are back in position 4. Keep holding the breath.

11. Now bring the right leg up and straighten both legs out so that you are back in position 3. The breath must still be held.

12. Straighten up gracefully to the first position, exhaling as you rise.

It is claimed that the value of these exercises is increased if certain clear sounds are made, as they are good for the voice and have other beneficial effects as well. If you are deeply interested in this matter you should see the Rajah of Aundh's book, *The Ten-Point Way to Health.* Here it will suffice to say that the sounds are *om* as in " home "; *hram* to rhyme with " calm "; *hrim,* sounding the *i* like the *ee* in " seen "; *hrum* to rhyme with " room "; *hraum,* sounding the *rau* like the *rou* in " round "; and *hrah,* a similar sound to our " hurrah." The mouth should be opened for the *h* (*huh*) sounds and closed for the *m* ones.

If you think all this is getting rather complicated forget it, at least to begin with. But in case you want to know which sounds should be used for the various positions here is the list. *Om hram* for 1; repeat for end of 2; *om hrim,* 3; *om hrum,* 4; *om hraim,* 5; *om hraum,* 6; *om hraim,* 7; *om hrah,* 8; *om hram,* 9; *om hrim,* 10; *om hrum,* 11; *om hraim,* 12.

deal can be done to minimize it if the parents would admit frankly to themselves their preferences for one or other child, or one or other sex. No one can be completely fair. Faults are overlooked in one child which will not be tolerated in another, and one child is praised for doing something that is taken for granted in the other. What is important is that this should be freely recognized, so that something can be done consciously and intentionally to counterbalance any injustice that arises. Usually the favouritism of one parent will be balanced by that of the other, but this is not always the case, and if there is one child who is nobody's darling, it may be the wiser as well as the kinder thing to leave him largely with a nurse or send him early to boarding school, giving him at times special holidays or special privileges or special presents.

Difficulties of all kinds will be minimized if parents will be frank with themselves about their own feelings where they disapprove of them, because these feelings cannot be hidden from the child and are better in the open than underground. It is all too common to find one child in a family who grows up with a lasting sense of grievance that he has not had his fair share of attention, privilege and assistance. He carries this out into the world with him, where he thinks people are up against him, out to do him down, and do not recognize and appreciate his good points and endeavours. In some cases such an adult may have been a spoilt child, for it is when he comes out into the world where he is treated in an ordinary way, that he feels it a hard and unfriendly sort of life compared with the excessive indulgence that was his lot when he was small.

Spoiling a child, therefore, hinders him as much as if he is given an inadequate amount of attention and love, the difference being that the spoilt child grown up feels that he has a right to special attention because he is a special person—he was treated as such when he was small, and he is resentful at not receiving what he has a right to receive—whereas the deprived child feels unworthy and undeserving, is grateful for what he receives, but expects very little. He is sensitive to everything he can regard as a rebuff, and is liable

HOW OXYGEN IS CIRCULATED

Let us go on now with our peep at the working of the body. How is the oxygen we take in distributed for use? It is carried by the blood, which is kept in constant circulation through a network of large and small pipes arising by repeated division from a main artery from the heart. The heart itself is a double pump for both force and suction. It is a pear-shaped muscular bag, divided into upper and lower chambers, each of which is again divided into two. Stale blood is brought by the main vein to the right upper chamber and is forced from there into the chamber below. Then it is sent to the lungs for purification and is returned to the left upper chamber, from which it is driven into the chamber below and pumped from there to all the arterial lines.

This is a big job for a little organ hardly larger than a man's fist, but usually it is most efficiently done. In one minute the heart beats sixty to eighty times and sends out a gallon of blood to the lungs and another gallon to the arteries. This beat can be felt as the pulse, because the rise and fall in pressure as the blood is driven through the arteries corresponds to the action of the right lower chamber. The pulse, as you know, is most conveniently felt at the wrist, where there is a main artery near the surface.

The transport of oxygen is the main business of the blood. But it has other duties too. It takes food, heat and " chemical messages " to the various members of the body community and it carries away waste. Also some of its cells defend the body against intruding germs. The key to the success of the whole business, however, is oxygen—and that means fitness, fresh air and correct breathing.

FOOD AND ENERGY

The materials upon which the oxygen goes to work to liberate energy are taken in by us as food and drink. Part of it is used for growth and repair, and some for the special duties of co-ordination, but the main bulk is used as fuel for releasing energy. The chief energy foods, as you would expect from the composition of the body, are made up of carbon, hydrogen and oxygen. They are the sugars and

to lose his friends by making too great demands upon their time at the start and then shrinking back into solitude at the first sign of being unwanted.

Sometimes the deprived, unwanted child, instead of accepting the situation, feeling worthless in consequence, will rebel, put a brave face on the situation and set out to become independent of every one. Such rebel children will even appear careless of consequences and indifferent to punishment; it is of them that it is said, " He only does it to annoy," and neither appeal nor threat alters their behaviour. When this happens, the parent will know that the child, justifiably or not, feels his efforts to please are unavailing and therefore is going his own way. Their great ambition is to grow up needing neither assistance nor companionship; to be able to stand on their own feet alone and unloved. They strive towards a possession of power so that they need not lean on any one for support in any field. They are inclined to be off-hand and to repel any friendly approach with suspicion, as if they felt, " What does this person want out of me?" But behind the façade they are always unhappy people, afraid to admit to themselves or any one else that they want human companionship and friendship, because they might become vulnerable and suffer again.

None of these things can happen to the children who come because they are wanted, and when parents take a genuine interest in them while they grow up, they feel worthwhile and go out into the world with a sense of positive expectancy, looking for good rather than evil, success rather than misfortune, happiness rather than misery. It is easier for the happy child to be courageous because he is not haunted by fears and suspicion.

MOTHERLESS AND FATHERLESS CHILDREN

The motherless or fatherless child is not only affected directly by the loss of one parent, but indirectly by the remaining parent's unhappiness. In adolescence the oldest boy frequently has an acute awareness of his responsibility towards his mother, and vows that he will look after her for the rest of his life and not marry; and a girl devotes herself to

starches, known as carbohydrates, and the fats and vegetable oils. The carbohydrates are found abundantly in bread, cereals, potatoes, beans, sweet fruits like bananas, cherries, grapes, apples, pears and dried fruits, chestnuts, honey, cocoa, chocolate, jams and golden syrup. Sugar is, of course, one hundred per cent pure carbohydrate so that its addition to any food sends up the carbohydrate content. The fats are derived mostly from fatty fish and meats, olive and other vegetable oils, margarine, dairy products (especially butter and cream), chocolate, cocoa, nuts and biscuits. Contrary to popular belief there is no fat in potatoes.

The body-building foods are the proteins. Nitrogen enters into their manufacture. The name, which means "to take first place," is very appropriate, as proteins are a vital part of the jelly-like material of which all living things are made. The sources of supply are therefore unlimited: all kinds of meat and fish, eggs, seed vegetables (especially beans, lentils and split peas), nuts (the peanut has a very high content), dried fruits, gelatine, bread, biscuits, cereals and cheese, especially Cheddar. Milk is an ideally blended food, containing carbohydrates, fats and proteins in almost equal amounts, besides minerals and vitamins, while sour milk or yoghourt checks putrefaction in the large intestine and is most valuable for preserving health and youthfulness. Many peoples with a high reputation for longevity, such as the Bulgarian and Punjabi peasants, include sour milk in their daily diet.

The measurement of the energy value of these foods is expressed as calories or standard units of heat value, each calorie representing the heat required to raise the temperature of one litre (2.2 pounds) of water by one degree centigrade. Thus the calorie value of an ounce of butter is 225, which means that while it is being burned up it can release enough heat to raise the temperature of a litre of water by 225 degrees centigrade.

By this index a "white collar" worker needs from 2,500 to 3,000 calories a day, while a labouring man might need more than twice as much. But under present social conditions those who need the least often take the most, while

her father's interests and turns away suitors because she cannot desert him. If the mother not only slaves in the home, but goes out to work to earn money and give her boys a better education, their sense of obligation to her will be still further increased, and felt not only in the economic field, but in a deep emotional tie that cannot be broken. Such children may be middle-aged before their parent dies and they are free to live an independent life of their own. It is of greater importance for the widowed mother to make a new life for herself by widening her interests and contacts than to sacrifice her life to the children when this means sacrificing theirs with hers.

FOSTER CHILDREN AND ADOPTED CHILDREN

Foster children and adopted children are liable to live under a cloud, and their hereditary characteristics come immediately under suspicion if they fall into any delinquency. There is a tendency to assume that if a child is illegitimate, one or other parent must necessarily have been of immoral character of so severe a kind that it will be passed on to the child. These fears may, on rare occasions, be justified, but more often than not the child is suffering from quite ordinary difficulties or those arising from its position as an adopted child. When the discovery is made, usually from information supplied by schoolfellows or neighbours, that the parents are not the real parents, stealing may appear as a symptom, and this must not be looked upon as an inherited delinquency.

BED WETTING

With many behaviour problems, where they persist for any length of time, parents should seek advice from their doctor or a child guidance clinic. Brief reference can be made to them and how not to handle them.

Bed wetting is a common complaint; the child may never become really clean from its infancy or it may start to wet its bed again at any age up to seven or eight, or even more. It is those cases where it begins again that are most likely due to some emotional difficulty. In any case, it should not be

those who need the most are forced to take the least. In England, for example, twenty per cent of the population gets insufficient calories, and in India the percentage is doubled.

And this is not all the picture. The calorie index tells us nothing about the supply of protective foods like the vitamins, or how the calories are obtained, though it is important that fifteen per cent should come from proteins. If we consider these facts, at least half the population of England is undernourished according to the *minimum* standard for good health. Six per cent of the English population dies from digestive diseases (that means nearly three million people), apart from the influence of malnutrition and digestive diseases on other causes of death, and the large numbers of people who are never quite up to the mark because of wrong eating. It is an alarming situation, but it will not help to give yourself a fright and ruin your digestion still further. Take the trouble to learn the essentials about food and do what you can to improve your diet.

THE BODY BUILDING MINERALS

The protective foods are the minerals and vitamins. You can more or less make sure of getting enough of both by having a mixed diet with plenty of dairy products, fresh fruits and green vegetables. And don't spurn the "innards and peelings." It is the vital organs and blood of animals, the germs and outer layers of grains, and the skins of many fruits and vegetables that contain the most minerals and vitamins. But in our craze for appearances and so-called refinement we discard or despise them. We prefer white meat to red and shudder at the thought of black puddings, we strip and polish our cereals, and we refine our sugar and flour till they are whiter than the whitest lily. And to redeem our folly we buy the discards in attractive packets at high prices or take what we have missed as tonics. In other words we pay for the extra cost of unnecessary refinement and we pay again, if we can, to buy back the by-products of refinement. Maybe that's good for business, but certainly not for mankind.

treated by punishment. It would seem natural that an activity which occurs in sleep should be beyond the child's control, but there are many parents who, because of the trouble it gives them, feel that it is done to annoy them. The child should always be got out of bed to urinate at ten or eleven o'clock, and while the limitation of the amount of fluids taken late in the day is sometimes of value, it may do more harm than good in concentrating the urine, which then acts as an irritant on the bladder.

Attention should always be paid to any source of anxiety or unhappiness in the child's mind: is it worrying about its work at school, about teasing from schoolmates, or more specifically about some source of difference with the mother which has made it feel estranged or lonely? The symptom may represent an effort on a quite unconscious level to gain more love from mother by imitating the younger child or new-born baby.

NAIL BITING

Nail biting may bear a similar interpretation. One can see for some reason or other the child is feeling unsatisfied. This dissatisfaction originates as a rule in its relationship to its mother, but it may even have a physical cause in inadequate diet. As with bed wetting, punishment, disapproval, threats, are all likely to make the condition worse. The use of bitter aloes is, therefore, futile. It is not just a disgusting habit, but something that the child is unable to control, try as it may. Both bed wetting and nail biting occur not uncommonly in the deprived child, one that feels unwanted and unvalued.

STEALING

Stealing of a compulsive kind may appear at a later date in similar children. Feeling unhappy and lacking something that it wants, the child has an impulse to steal, very probably from its mother to begin with. It may take pennies from her purse or jam from the larder, and later still, if at school, may either steal from other children or spend money stolen at home in buying sweets which are given away. In giving

The " big three " of the minerals are calcium, phosphorus and iron. You have already seen the importance of calcium or lime in building bones and teeth. But it is needed for other purposes, too, and its importance does not end with childhood and pregnancy. The calcium of the bones and teeth are continuously changed and it is also excreted daily. In this way the whole of our calcium is rejected and replaced about every six years. The ordinary adult must therefore be almost as careful as the mother if trouble is to be avoided. This means you need a gram of calcium daily and your children twice as much. Good sources of supply are tripe, sprats, whitebait, sardines in oil, eggs, milk, cheese, soft bones like spare ribs, green vegetables (especially spinach, watercress, mustard greens, spring onions, haricot beans, horseradish, soya beans, broccoli, celery and turnip tops), fruits in general and blackberries, blackcurrants, rhubarb and sun-dried figs in particular, and nuts, but particularly almonds and brazils. A pint and a half of milk or skimmed milk (which is seriously deprived only of fat and vitamin A) a day provides all the calcium required by a normal adult. But the cost is prohibitive for many.

Phosphorus is associated with calcium in the building of bones and teeth and is a tissue builder as well. We need twice as much phosphorus as calcium, but fortunately it is more abundant than calcium in most foods, except in milk which contains twice as much calcium as phosphorus. Consequently if your calcium needs are met by your diet your phosphorus supply will generally be adequate as well, but it might be as well to know that the following foods are unusually rich in phosphorus: oatmeal, brown bread, Gruyère and Cheddar cheese, cocoa, chocolate, ham, bacon and pork generally, liver, ox tongue, smoked fish and fish in oil, fish roe, shellfish (especially crabs, prawns, oysters, cockles and winkles). Other good sources are seed and dried fruits, beans, lentils, peas, spinach, mushrooms, eggs and meat generally. Fish has little advantage over meat as a source of phosphorus, nor does it " build brain," though phosphorus influences the activity of the brain and nervous system. Another myth concerns the phosphorus value of

away these sweets, it gains gratitude and at least temporary popularity, which helps to make up for feeling unwanted at home.

When stealing is discovered and the child is questioned, it will invariably deny the theft, often in the face of incontrovertible evidence. To the other sins is now added that of lying, and the child passes into deeper difficulties. Such approval as it has received is withdrawn, and its last condition is far worse than the first. It should be emphasized that at no time is the child aware of the origin of its impulses. It knows it is wrong to steal, and it does not want to do it, but it cannot help it, and for this reason it quite naturally lies in an attempt not so much to avoid consequences, as to deny that the theft ever occurred at all because it knows the stealing was wrong.

This kind of stealing is truly compulsive and the child cannot help doing it. It is quite different from the ordinary less important pilfering where a child just takes something because it wants it, either not thinking of consequences, or hoping to get away with it without being found out.

It is not always easy to distinguish the one from the other, and any parent should be chary of jumping to the conclusion that the child is merely being naughty. If punishment is found to be no deterrent, or the stealing becomes more frequent after it, this should give reason to suppose that it is of the compulsive type and quite a sufficiently serious case for expert advice to be sought.

David was ten, and he had a stepmother because his own mother had gone away with another man when he was small and his father had obtained a divorce with custody of the children. He had lived a very free and easy life with his mother in the country until he was five and then, on his father's re-marriage, he returned to London and his stepmother. Both father and stepmother anticipated the appearance in David of moral weakness inherited from his mother, and they were not surprised when, in due course, he began to lie and to steal and to display bad habits of a sexual nature.

He had been discovered red-handed in three offences. In

the much-boosted oyster. It has a negligible advantage over most shellfish and is definitely inferior to crabs and prawns. Weight for weight the humble winkle contains a little more phosphorus than the oyster, and the cockle almost as much. But winkles and cockles are plebeian dishes!

Of iron, a man needs only 0.012 of a gram a day for his red blood cells, but iron tonics nevertheless have a larger sale than any other. You can always persuade a friend that he needs an iron tonic, but you can seldom convince him that he can get it just as well from a rusty nail in a bottle of water, or better still from his food. Yet iron is handsomely provided in all kinds of dark meats and fish, egg yolk, brown bread, oatmeal, unrefined sugar, cocoa, nuts, fruits (especially berries and dried fruits) and vegetables, particularly spinach, mustard and cress, beans, peas, potatoes, lentils and horse-radish. Two ounces of blood, or a dish of liver and bacon, or a poached egg on spinach, or a serving of sprats or white-bait, provides all the iron we need for a day. How then can we account for the widespread iron deficiency? The answer is, of course, that we do not eat enough of the typical iron-giving dishes or raw foods and reduce the iron content of cooked meats and vegetables by wasteful methods of cooking. Poverty and ignorance are the chief enemies of health.

In infants, iron deficiency is still more serious. Nature seems to have forgotten iron in making her " perfect food." Milk contains so little that a baby would have to drink twelve pints a day to get its full quota of iron. It gets along on a couple of pints because it is born with a store of iron in its liver. But this reserve is exhausted at six months, and needs replenishing before then, the age depending on the quality of the nourishment before birth. Most books and clinics recommend six months as the usual starting age for the addition of iron, given as egg yolk or spinach purée, but if our social system concerned itself with maximum rather than minimum needs mothers would be told to give their babies iron from the age of two months onwards. This is not a fad but a necessity. The wise mother should take this advice no matter what the clinic says. She should also make sure that she is getting enough iron before the baby comes.

the first one, left alone with the Sunday dinner while his stepmother was bringing in the joint, he had taken off a corner from the Yorkshire pudding and had eaten it before any one else had begun. When she challenged him with the crime, he denied all knowledge of it, thus aggravating his offence, and, refusing to confess, was sent to bed for the afternoon. On the second occasion he took a date from the sideboard and again lied in face of incontrovertible evidence. Thirdly, he was found abusing himself, and both parents came to the conclusion that he was well on the road to delinquency.

The boy himself was unable to understand his behaviour and was horrified by it. He was a non-smoker, teetotaller, anti-vivisectionist, against gambling, horse-racing and other evils, and extremely conscientious in his work at school. He had accepted his parents' valuation of him and regarded himself as under the influence of the devil. But in actual fact the boy was normal in intelligence and almost priggish in moral attitude, but the anxiety of the stepmother about him and the difficult transition from the easier life with his mother to the discipline and restrictive atmosphere of his new home had led to the appearance of deprived child symptoms, over which he had no control. The way these symptoms were received confirmed his worst fears, set up a vicious circle, leading to his becoming rapidly worse. When he left home and went to stay with a kindly, sympathetic, married but childless aunt, he made a rapid and uneventful recovery.

FEARS AND NIGHT TERRORS

Fears and night terrors are common in all children, but particularly in the more sensitive and the more intelligent. They may follow a visit to the zoo, as well as more naturally on an accident or frightening experience, and should always be dealt with sympathetically and never be dismissed as nonsense. Fear of the dark may arise suddenly and for no apparent reason in the second or third year, or even later, or it may follow a period of illness or be due to anxiety arising from some associated incident. The desire for a light in the

OTHER MINERALS FOR GOOD HEALTH

Eighteen other mineral elements are found in our bodies: potassium, sulphur, sodium, chlorine, magnesium, manganese, iodine, copper, zinc, fluorine, aluminium, arsenic, boron, bromine, lead, rubidium, tin and titanium. We seem to need them all in varying amounts, but exactly why remains in most cases to be discovered. Fortunately you can afford to ignore them, as if you look after the " big three " the rest generally look after themselves.

There is one exception—iodine. You only need half a grain daily to keep you in health, but that little trace is extremely important. For iodine is essential to the proper working of the thyroid gland, and deficiency of the thyroid secretion means obesity, lack of energy, goitre and other troubles. In children it leads to stunted growth and idiocy. Iodine is found in abundance in the sea, so if you are not living too far inland, and you eat sea foods frequently and plenty of vegetables grown on good soil, you are fairly safe from thyroid deficiency. On the other hand, if you are living far away from the sea, you need to think seriously about your iodine. And if you are living in an inland mountainous district you need to give it still more attention. The Swiss have to take a daily dose of iodine to keep from getting goitre.

In this connexion dried carrageen moss or Irish moss deserves special notice. It is ignored in most books about food, but is a rich source of iodine, besides having a high percentage of good protein and being exceptionally generous with its phosphorus, calcium, iron and other minerals. It is a green or purplish seaweed found at low water on the northern shores of the Atlantic, though it is collected for food and export mostly in Brittany. It can be used either as a decoction or in place of gelatine for making jellies.

THE FACTS ABOUT VITAMINS

The effects of the vitamins are so amazing that they appeal to the magical sense in all of us. But the truth about vitamins is that they are no more important than any other essential foods. They should not be neglected, but they should be put in their place.

room should not be complied with immediately but an effort made to reassure the child that there is nothing to fear, if it is possible to do so.

If, in spite of this, the fear continues and is quite clearly of a severe type, it would be more than foolish to refuse a night-light in order to comply with some rule taken from a book or with the father's idea of discipline. The fact that father was never frightened in the dark in his childhood is not necessarily a good argument, and it is equally mistaken to try and shame the child into complying by quoting the example of older or younger members of the family who happen to be less sensitive. To do this merely instils a sense of inferiority which is another cause for anxiety and makes the fear worse. But that both night terrors and sleep-walking can have a physical origin should never be forgotten, and it is as wrong to dismiss them as nerves before the doctor has been consulted as to put them down to mere naughtiness when they arise from a serious nervous condition.

Other fears besides that of the dark may be so severe at various periods of childhood as to become obsessions. The fear of animals, fears of fire, of water, and of heights, fears of ghosts and of burglars, and sometimes fear of bullying at school, may be so severe as to fall into this category. The child is likely to be ashamed of these fears and sometimes the parents do not know of them. They occur usually in the shy and sensitive type of child, and in those of higher than average intelligence. Intelligence itself may almost amount to a handicap in that it enables the child to be very much more aware of the dangers that lie around it, and be more sensitive to ridicule and criticism, without any adequate compensating advantages.

Wherever fears are seriously interfering with the child's life, expert advice should be sought if possible. It is true that children grow out of them, but a high price may be paid in the meantime, and there is always the risk that someone at school may go in for a drastic type of " cure," so called, by which, for example, the child that is afraid of water is thrown into the swimming pool and left to swim. Not only does the fear itself become a constant source of anxiety, but this

The first of the vitamins, A, is particularly concerned with growth, resistance to respiratory diseases, nervous stability, healthy skin and good eyesight. The most marked effect of its prolonged deficiency is night blindness, while in severe cases it causes sore eyes and even total blindness. It also affects the regulation of calcium and influences the formation of milk. In fact it influences the general health so vitally that we are fortunate in being able to obtain it easily. It occurs most abundantly in fish-liver oils, especially those of halibut, cod and herring, but is also found in fish and animal fats (except lard), egg yolk, milk, butter and cheese. It is absent from most vegetable oils, except palm oil, so that if you use margarine you should get a brand to which vitamin A has been added. Among fruits and vegetables the best common sources are dried apricots and peaches, ripe tomatoes, carrots, turnip greens, red peppers, spinach, broccoli, kale, lettuce, parsley, mustard greens, alfalfa leaf meal and dandelion greens.

Vitamin B is really four or more substances about which much remains to be known. So far we can be sure that B1 has an influence on growth, appetite, proper digestion, nervous stability and the conversion of the lactic acid formed in the muscles. Serious deficiency leads to beri-beri, a disease accompanied by degeneration of the muscles, especially of the heart, loss of sensation in the skin, and changes in the nerves. It ends in paralysis. In dropsy or " wet " beri-beri the patient dies of heart failure before paralysis sets in. Beri-beri is common among peoples whose staple diet is polished rice or other grains, as the polishing removes the outer layers and germs in which vitamin B1 is found.

Vitamin B2 (or G by American usage) is a complex principally responsible for the prevention of pellagra, an unsightly and painful disease causing inflammation of the skin and intestines. The nervous disturbances are so acute that nearly half the sufferers from pellagra are insane.

The B group of vitamins are found in animal organs, roe, egg yolk, milk, whole grains, nuts (peanuts have them plentifully), and various vegetables and fruits, but particularly asparagus, beans, peas, lentils, tomatoes, spinach, carrots and

anxiety is increased by the possibility of other children discovering the weakness and exploiting it by teasing and bullying.

DON'T MAKE THE CHILD CONSPICUOUS

In this connexion one may give a warning against making a child conspicuous in any way during its school period by unusual clothes, peculiar styles of hair cut, or oddity of manner, as the child may be exposed to teasing of a merciless type against which it is unable to defend itself. Many a parent regards these same differences in manner or in attire as being definitely superior, but whether superior or inferior, it is being different that matters to the child, and for which it suffers.

Too much emphasis cannot be laid on this point. Many a mother is heard to say: " I am not going to have you looking like everybody else's child," while she adds some nice embroidery to her daughter's regulation gym dress. She is invariably deaf to the child's distress and entreaties, dismissing these as nonsense. Many a child is unavoidably distinctive, having red hair or being fat, and it is almost criminal behaviour on the part of parents to create artificial differences where none actually exist.

Differences in behaviour in consequence of parental upbringing may cause similar difficulties, as in the related problem of spitefulness and aggressiveness which arises where a child has had a great deal of individual attention at home and starts school at a relatively late age. He resents the necessity of sharing the limelight with other children, as they resent his desire for it all. There is a tendency on his part to hit out and take anything that is wanted, refusing to share with others or accept a subsidiary part in a game. If prevented from getting his own way by the teachers or stronger children, he may have temper tantrums and become uncontrollable, or else walk out and refuse to play. In either form of behaviour he may meet with ridicule.

Such attacks pass fairly quickly if they are well handled by the school, but if they persist for any length of time, the child becomes very unpopular amongst his playmates and the staff

turnip greens. Wheat germs and yeast are the richest sources of supply, with soya beans running them close. You can get all the B vitamins you need by taking an ounce of ordinary baker's yeast daily, which means in practice that if your diet is short in the B foods you can protect yourself by taking a level tablespoonful of yeast in a glass of milk.

Vitamin C or ascorbic acid affects the health of the bones, teeth, gums and skin, the strength of the blood capillaries, and growth and vitality generally. Severe lack leads, as it did among sailors in the old days, to scurvy. This disease is rare now, but many infants and working people nevertheless live on the edge of the scurvy line. Their diet does not contain enough juicy fruits and vegetables. Oranges, lemons, limes, grapefruit, tomatoes, parsley, red peppers, horseradish, watercress and turnip greens are the best. Infants should be given orange or tomato juice, beginning with two teaspoonfuls diluted with an equal amount of water, from the first month. Milk lacks vitamin C.

The chief purpose of vitamin D is that it controls the deposit of calcium and phosphorus in the bones and teeth. Consequently deprival of vitamin D causes rickets among infants and softening of the bones among adults, women who have had many children being particularly liable. The sources of supply are limited, but it is plentiful in liver, egg yolk and butter. Fish-liver oils, especially that from the halibut, provide it in very high concentrations, but irradiated ergosterol (known as " Viosterol ") is the most economic one ounce containing as much as thirty tons of the best cod-liver oil. Irradiated milk is also excellent but ordinary milk contains very little, the amount depending on the amount of sunshine in which the cow has basked. Therefore colonial butter is better than home produce during the winter.

We have the same advantage as the cow in being able to manufacture vitamin D in our own bodies by exposure to sunlight, and we are better off than the cow in being able to use ultra-violet lamps as an alternative. So we could be independent of vitamin D foods if we could get out in the sunshine, with the absolute minimum of clothing if any, for a little while every day. Climate and other circumstances

and a vicious circle is set up which the expert may be called upon to break.

SPECIAL DIFFICULTIES FROM PROBLEM PARENTS

Reference has already been made to parents who expect too much from their children, who lose their tempers with them, and are inconsistent. But there are other aspects of parental behaviour which are equally common and which do as much or more harm.

Quarrelling between the parents in front of the children can have serious consequences, because it destroys the very foundation of security which is so essential for the child's normal development. It seems that the two people on whom he has come to rely are angry with one another, and his love and loyalty for them both is strained. At an early age he will probably sympathize with his mother because he is nearer to her. Later his sympathies may be governed to a greater extent by which of them he believes to be in the right, but in any case he is unhappy and, in infancy in particular, one or more of the symptoms already described may make their appearance as a direct consequence of the tension in the home atmosphere.

Constant friction and irritability, even where there is no open quarrelling, may have a similar effect. Attempts to conceal quarrelling, which then may take place at night, is fruitless, and the children will lie in bed anxiously listening to the raised voices and wake with nightmares after they go to sleep.

CONFLICTS OF AUTHORITY

Another common difficulty arises over conflict of authority, where one parent permits what the other forbids, or fails to assist in enforcing discipline. The child then becomes a battle ground between the parents who attack each other through the child, and in such a situation it is not to be expected that the child escapes unscathed. The parents whose marriage is a failure may stay together for the sake of the child. This is seldom wise, and the child will, in fact, suffer less if the parents are separated than if they

make this a counsel of perfection for many, as is insistence on artificial irradiation or expensive foods. They should at least take or be given Viosterol or fish-liver oil when they are deprived of vitamin D for long periods.

Vitamin E has been called the sex vitamin. Respectable writers accordingly treat it with great reserve, while unscrupulous advertisers use it for a special form of appeal. Both seem to be unaware that lack of vitamins A and B are more responsible for declining sex interest and vigour. Vitamin E would be better described as the fertility vitamin, for shortage leads to sterility and miscarriages. It is not until prolonged shortage that the organs themselves get affected and even permanently injured, at which stage no amount of vitamin E can undo the damage that has been done.

You would naturally expect that this vitamin would be found in a wide range of foods, as it is essential to the continuation of animal life and animals have very diverse diets. You would, of course, be right, though the distribution is not uniform. Animals that live on a vegetarian or mixed diet get it in abundance and are usually very fertile, while the exclusive meat eaters neither reproduce so much nor so often. This fact lays another popular myth about a good steak being good for you in this particular respect. Our own food habits should ensure a good supply, since it is most abundant in whole wheat and other grains, liver, egg yolk, lettuce, water cress and other leaf vegetables, and vegetable oils. Wheat germ oil is rightly esteemed for its E content, while milk is wrongly valued as an aid to procreation. It has practically no vitamin E, for milk, after all, is primarily an infant's food.

There are other vitamins, but their interest is still confined to the laboratory. It seems that if you are getting enough of the well-known vitamins, you can be sure that you are not being starved of the others. The great thing is to have a diet that is really mixed and to curb our passion for refining it. Purity won't work, as the authors of *Man, Bread and Destiny* warn us, " until we have learned all about the whole multitude of substances which must be fitted together in the complex puzzle of life." And that will take time.

remain together in an atmosphere of constant strain. It is often worse when appeals are made to the child in a quarrel to support one side or the other, and it is an unforgivable sin against the child for the parents to try to drag it into their own quarrels. That many nervous and delinquent children come from broken homes needs no emphasis.

THE STEP-PARENT'S DIFFICULTIES

The step-parent situation has special characteristics of its own. The stepmother, when she takes over the care of her husband's children by a former wife feels a particular sense of responsibility towards them. She feels she will be judged by her capacity to make a success as a second mother, and she is rarely conscious of the difficulties which confront her. The children on their side, depending on their age, may welcome or resent her coming into the home, and will inevitably look for the characteristics of their own mother in her.

In her anxiety to be a success the stepmother may spoil the children, but more frequently she over-protects them, laying stress on their appearance at school and before neighbours, on good behaviour and moral rectitude. If they should do anything wrong, she takes it as an immediate reflection upon herself and at once becomes excessively sensitive to criticism of her neighbours or any suggestion that her handling has been at fault. If she has children of her own, serious jealousy situations arise, and it is almost more than human for her to be able to be just and fair as between the two families. The father's position may be an equally difficult one. He wants to help his children, but he must be loyal to his wife. He sympathizes with the difficulties of both sides, and may be unable to move in either direction. Instead he may go down to the public-house and forget about it.

Should the children of the first family have reached adolescence before their remaining parent remarries, they may resent the occurrence very much on the grounds that it is a betrayal of the dead mother or father, and they will do all they can to prevent it taking place. Should this resistance fail, they will be actively hostile and an acutely difficult

ROUGHAGE AND WATER

To complete the picture of our food requirements roughage and water must be included. Recent advertising has laid so much stress on roughage that the "roughage fans" are inclined to regard it as the salvation of health. Certainly it aids digestion by increasing the bulk, since it is indigestible, of the materials in the intestines, and thus helping them to pass along. It is equally certain that many people have too little roughage and that it is difficult to have too much. The chief danger of having too much, and it is not very dangerous, is waste, the food being passed along so quickly that the nutritious matter is not completely extracted from it. Occasionally the action of too much roughage might irritate the intestines and bring on an attack of colitis, so be warned if you have a delicate stomach.

The value of roughage, then, is indisputable and its dangers negligible, but why make a fetish of it? If you are not constipated, and you are keeping an eye on your minerals and vitamins, you have no need to worry about your roughage. Whole cereals, wholemeal bread, fruit and vegetables would be an important part of your diet—and they provide all the roughage you need. But by all means add a patent roughage food to your breakfast if you like, preferably eating it with yoghourt instead of milk, and if you are not a slave to manners eat apples and potatoes in their skins. And then forget about roughage.

The facts about water, too, are very simple. Apart from eating juicy fruits and vegetables, you should drink generously. Most people drink too little, though if they are in good health they cannot harm themselves by drinking too much. The minimum allowance should be regarded as four pints or eight glasses, of which at least four should be pure water and the rest stimulating or nourishing beverages. And drink whenever you want to. It does not matter very much whether you drink a glass of water as you sit down to table or take it with your meal. Your food does not get "drowned" if you drink during meals, for if your stomach has not lost its elasticity water is very quickly ejected. In fact you get more out of solid food if you drink with it.

situation may arise, which the stepmother herself usually aggravates. Problems of this type are exceptionally difficult to solve.

DIFFICULTIES CREATED BY THE STEPMOTHER

One stepmother complained of her only stepchild, a boy of seven, whose own mother died a year before, having been ill some eighteen months. During her illness he had been away for periods of six months to two foster homes, neither of a very desirable type. The stepmother said she had worked hard to pull him together again, and she was appalled one day to find him having sexual intercourse with his pillow, a practice which he continued in spite of her protests. An additional complaint was that he went to Sunday School in nice clean clothes and often came back with them dirty and torn.

In actual fact the boy was not markedly abnormal. He had been accustomed to amusing himself after he went to bed by sitting on his pillow and imagining that he was a knight on horseback or a motorist in his racing car at Brooklands, and what he had witnessed at his foster homes had brought a sexual element into this play, while the illness and death of his mother had made him so unhappy that he resorted to living a life of phantasy in his imagination.

Lawrence was fifteen, attending a secondary school and doing well. He was of very superior intelligence and had got into trouble because he had been stealing from friends and his stepmother at home. As the father said: "There always seems to be a source of trouble in the family," and as the boy said: "I never seem to be able to do anything right." He never wiped his shoes sufficiently on the mat; he spilt water in the bathroom and tea on the tablecloth; he didn't make his bed properly or keep his clothes clean; he was often in the way and always made a noise and seemed to have no appreciation of his stepmother's efforts on his behalf, great as they were.

The thing that had disturbed her more than anything else was that she had discovered that when the boy was ten, a year or more before she married his father, he had travelled

ARRANGING YOUR DIET

You know now what you should eat and why you should eat it. But how much should you eat? What constitutes an adequately mixed diet? The simplest answer is that you should eat what you like, but you should meet food wisdom at least half-way by trying to like what is good for you. The protective foods—milk and its products, eggs, fruit and vegetables—should make up not less than half your daily food.

This principle can be applied by rule-of-thumb methods. A scale need not be added to the burdens of the kitchen. Or you can use the money you spend on food, if you have enough to spend, as a guide. Divide it into fifths and allow one-fifth for each of the following group of items: meat, fish and eggs; milk and cheese; bread, flour and cereals; vegetables and fruit; butter and fats, sugar, yoghourt and miscellaneous groceries. If you are a vegetarian spend the meat allowance on other protein foods. And if you make any savings use them for more fruit and vegetables.

It is easy, again provided that you have enough money, to arrange menus that will give maximum health. The best general principle for most working people is to have three meals a day, the heaviest being after the day's work is done. Your daily food supply would then work out somewhat as follows:—

On rising: Fruit juice made up to the best part of a glass with warm water. It is better than tea and you soon get used to it.

Breakfast: Fruit. Cereal with milk or yoghourt. (An excellent combination under middle-class western conditions is two tablespoons All Bran and one or two tablespoons Bemax, mixed with the yoghourt and a little sugar.) Bread and butter, or toast, and marmalade or jam, though you can do without them. Have a lightly boiled egg if you feel you need it. Glass of water. Tea or coffee.

Midday and evening meals: Divide most of the rest of your food allowance between these two meals, say one third for midday and two thirds, including the meat, for the evening. If you have not used the yoghourt for breakfast eat it at

by train regularly for a period with a man who had homosexual tendencies The latter was subsequently charged with an offence in court, not in connexion with this boy. She was so worried by this discovery that she was anxious whenever the boy went out by himself or came in half an hour late from school, lest he should get into trouble, and she felt acutely her responsibility for his behaviour.

Actually, the boy was perfectly normal sexually and suffered very little from his contact with the pervert at the age of ten. Had he suffered any ill-effects, his stepmother's attitude could not have been better designed to aggravate them. In her attempt to do the best for the boy, she was creating difficulties which need never have arisen, which brought out symptoms such as stealing, which, in its turn, increased her anxiety. The boy's father was convinced that it was all a storm in a teacup and a fuss about nothing, and he was at a loss to know how to allay his wife's anxiety, yet in time almost came to believe himself that her fears were justified.

THE SOLUTION FOR THIS PROBLEM

Had the boy left home at fourteen and gone to work, his position would have been alleviated, but as it was he was likely to remain dependent on his father for several years while he was completing his education, and during this period he was not in a position to assert himself and had perforce to be in by eight-thirty and give an explanation for all his movements and fulfil whatever other demands were made upon him by his stepmother. Doing this irked him to exasperation and it could be only a matter of time before something in him would explode.

It is to be hoped that parents reading these pages will not get the impression that being a parent is beset with so many difficulties and dangers that they do not feel they can face them. Children are very hardy creatures. They will survive many adverse circumstances, and, indeed, too favourable an environment is to be deprecated. " Have 'em and love 'em and leave 'em be " is not a bad motto. Enjoy yourselves and allow the children to be happy, too, with the maximum of

midday for dessert, either by itself or with fruit. Tea should be avoided if possible, but coffee is quite agreeable.

Tea: Many people find a cup or two of tea enough, but there is no harm in eating some fruit or a little of the usual things that go with tea.

On retiring: Glass or large cup of warm milk, with cocoa or chocolate if preferred. If you are in normal health this is really all that is necessary, in so far as food is concerned, to ensure sound sleep and protection from "night starvation." Biscuits or sweet foods should never be taken at night if you value your teeth.

Some people are accustomed to two meals a day, a habit that is probably better than three for those engaged in light work. Moreover it saves time and simplifies the daily food plan. They can have a combination of breakfast and light luncheon at eleven or twelve, an early tea, and a good dinner at six or seven. The early morning fruit juice might be supplemented with such items as toast and marmalade or some satisfying fruit like bananas.

Children and old men need to eat more often though they eat less. And, like expectant and nursing mothers, they need more of the protective foods. Cereals are not good for young children, but first-class proteins are most essential. A child of five needs almost as much protein as its mother. Eggs and fish should therefore be an important item of the child's diet, and if meat is given encourage a preference for liver and other organs. Milk should be drunk with every meal.

CUTTING THE COST OF EATING

One of the luxuries every one can curtail is cooking. Clean your food, shred it if necessary, blend it, and make it attractive, but use heat as little as possible. It will save time and money and help you to get the best value. Excessive cooking and wastage means that you throw away several shillings in the pound. Good food is not necessarily cooked food.

The trouble is that a salad is not as satisfying as a steak. And it is almost as important to feel well fed as to be well

Photo: James Maycock

INDEPENDENCE!

As a child gets older there will often be an increasing resentment about being helped, and sensitive pride over failure and ridicule. Give a child tasks to do that are within its capacity.

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fed. But there are ways of getting round this difficulty. Oil or dressing increases the satisfaction you can get from a salad. Potatoes are most filling when eaten with butter. Cooked eggs are almost as good " stuffing " as meat. And, of course, you can always fill out with brown bread and butter.

Stinginess in the kitchen is the one place where it is a virtue. So here are some more kitchen facts to remember:—

Butter and fats lose their vitamin A by frying, while high temperature frying irritates the stomach. Highly cooked meats are less digestible than those on the underdone side. Charred bacon on the breakfast plate is a crime.

Meats shrink considerably through heat, the amount depending on the temperature and time. The shrinkage is less if it is under two days old, but freshly killed meat is not so tender. Putting meat into boiling water or applying fierce heat to begin with does not cut down losses, but metal skewers in roasts do, as they carry heat to the centre and reduce the cooking time. A little vinegar or fruit juice stops a great deal of shrinking and improves the flavour. It also increases the available calcium of bony meats.

The only protein which does not shrink at boiling temperature is egg white. In fact a boiled egg is better than a raw one, because raw egg white is carried away too quickly to be properly assimilated. Warmed milk is also more digestible than milk from the bottle. It is popularly believed that it is best to sip it slowly, but if it is drunk rapidly it forms smaller curds and does not stay too long in the stomach. Skimmed milk is less, not more, digestible than whole milk.

The greatest kitchen losses are through boiling vegetables and fruits. Boiling has been medically defended because the mineral losses " are not much above twenty per cent." A quarter might not mean much to a doctor but it does to a working man. Actually, the mineral losses may be fifty per cent or more, according to the time of boiling. Minerals and the water soluble vitamins, B and C, can be lost even by prolonged washing or soaking. Moreover vitamins A, B and C are highly susceptible to heat, especially if cooking is done in open vessels. Vitamin C is so delicate that leafy

THE WORLD BEFORE HIM

" Happiness in our work is obviously of prime importance to us. There can be little surprise in the importance attached today to the right choice of a career."

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vegetables lose their C value if left at room temperature for a week. In short the chief advantage of boiling is that it increases the digestibility of starchy vegetables.

Boiling losses can be cut by using a minimum of water and heat. Boil the water before the vegetables are put in and then heat gently in a closed vessel for the shortest possible time. Put them in whole as cutting naturally increases the loss. And do your peeling afterwards. Potatoes, for example, lose no salts and keep their flavour if boiled in their jackets, provided they have not burst with the heat. A scrubbing brush should replace the knife for potatoes.

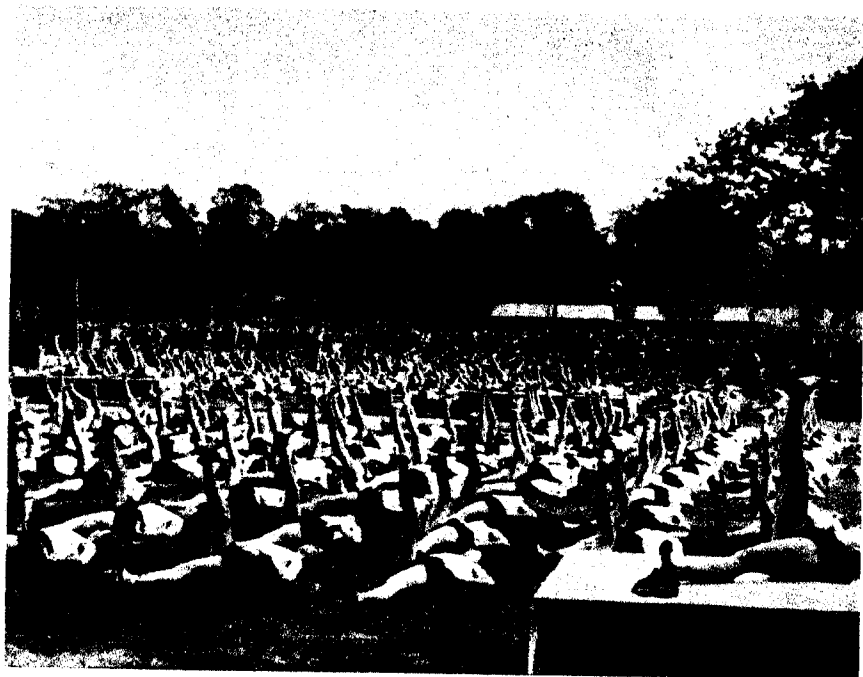
Steam cooking is better than boiling for most vegetables. You can do it by putting them in a wire basket, with a little water underneath, in a tightly closed saucepan. They lose water but that does not matter. Cabbages and most green vegetables, however, lose salts, colour and flavour if steamed.

Finally if you must boil save the juices. Save the juices of everything. Keep a stock pot for the purpose. Dip into it when you are making stews, soups and gravies.

A word, too, about food from cans and packets. They are not inventions of the devil though fresh foods are best. Tinned vegetables and fruits have a high vitamin and mineral content, but you have to use everything in the can to get it. Tinned tomatoes and fruit juices particularly are just as good as fresh and often cheaper. Sometimes they are better. With jams it is otherwise. The so-called "full fruit" standard is a disgrace to high standards, while the cheap jams are little more than sugar, pectin and flavouring. It pays in every way to make jams at home.

We come now to the end of our pursuit of Bacon's advice. But it should be only the beginning of your adventures in health and good living. They require effort and co-operation but the rewards are rich: a virile body and a vital mind. You will not have lived if you miss them.

freedom and self-respect for everybody, and few difficulties will then arise.

If any problem becomes acute, do not be ashamed to seek advice. There is no discredit in making mistakes or in failure, but only in refusing to seek assistance when it is clearly necessary to do so.

"KEEPING FIT!"

The "Keep fit" movements of today are useful, too. They get people out in the open air . . . and when they involve drills in massed harmony they develop the co-operative spirit and sense of rhythm.

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CHAPTER VI

CHOOSING A CAREER

THIS modern world has forced some very artificial distinctions on us. One of these is the apparent separation of our daily work into a watertight compartment on its own. When man lived in a less highly organized and less highly subdivided and specialized civilization, his work was obviously an integral part of his life. The primary occupations—such as growing the food for life—played a much more important part in the community's life. The men—and women—for the most part lived with and at their work.

Today the development, specialization and subdivision of industry has removed our work to a distance from us. Most of us have fixed " working hours " and we think of our work as being something separate from the rest of our daily lives. Few of us live with and at our work and so we arrive at a subdivision of our day into the " working day " and the leisure hours. We tend, too, to think of our careers only in terms of the working day and of careers in general in terms of formal paid employment as though the woman in the home has no career and as though the work of the unpaid scientist man of means has no value and no significance as a career.

YOUR CAREER AND YOUR LIFE

Yet it is still true to say that just as life is a matter of doing and activity, so every one must be occupied in some way or other. Probably the unhappiest people of all in the world today are those whose private means relieve them of the necessity to do formal work and who fail to find some useful way of employing their time and their talents.

None of us can or should separate our working life from the rest of our lives. Our working day is a part of the whole day. And the life we lead during that working day is part of the whole of our life. Life is one and indivisible. We have already seen how the personality and the character are

Photo: Dr. Csögeo

LIBERTY!

And in contrast with the health movements of today with their massed, orderly exercises is the free individual grace of the classic dance, where the body is no less disciplined, and rhythmic.

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built up in childhood and adolescence. This personality and this character are present throughout the whole day. We can, to a limited extent, modify them and develop them throughout life. The modification and development may take place on the other hand as a result of the influences, circumstances and environment we live in.

YOUR WORK AND YOUR HAPPINESS

The most important of these circumstances are those associated with our work. Most important because they are not to any extent susceptible to our individual control. For most of us our formal employment covers a half of our waking day. For that half of our waking day we are surrounded by people whose company we have not chosen and we are engaged in activities which may or may not suit our temperament and our abilities. Happiness in our work is obviously of prime importance to us. There can be little surprise in the importance attached today to the right choice of a career. If our choice of a career is the right one for us, our unsought associates are likely to be temperamentally and mentally and physically akin. Even if they are not, at least the daily activities will be such as to give us a proper satisfaction from life.

THE SQUARE PEG IN THE ROUND HOLE

Unfortunately, unhappiness at work does not end when the working day is over. It affects the whole day. The man or woman who is unhappy at work is unhappy at home, too. Maladjustments at work are, in fact, responsible for as much unhappiness as anything else. Either through force of circumstances or as a result of lack of proper guidance there are too many " square pegs in round holes."

We are all familiar with the " harassed business man " who carries his business worries home with him every night until they become a permanent part of his make-up. We are familiar, too, with the stories of suicide following upon financial loss. Let us look at some more ordinary examples of unhappiness in young and old caused by the wrong choice of a career. They are all real-life stories and fortunately we

CHAPTER XVI

PERSONALITY AND BEAUTY

In the preceding chapters you have been concerned with the workings of your mind and of your body generally, with the more vital and complex mechanisms of your conscious and subconscious self. But what about that extremely important factor in your general make-up, your appearance, the external you?

It is a mistake to underrate the contribution of this external self to the success or failure of your life. Do not forget that it is largely by your appearance that you are first known to other people, and first impressions, even though they may seem quite superficial, and are revised later, do have a subtle way of influencing other people's relationships with you. In this way your own psychology is affected and no small part of your outlook on life determined.

THE IMPORTANCE OF PERSONAL APPEARANCE

How many persons there are who have had the chances of a successful career thwarted by a poor or unprepossessing exterior! For it requires a certain strength of will and character to overcome the handicap of physical deficiency, and on the other hand a consciousness that one can pass anywhere as an attractive physical specimen may add enormously to the forcefulness of one's personality. In some cases, of course, a feeling of physical inferiority or unattractiveness may be the cause of a strong compensatory determination to excel in other things, and result in fine achievement. But this is the exception, not the rule.

" To see the beauty of Leila, one must have the eyes of Majinum," was the answer of the sage to the folk who marvelled at Majinum's choosing such an ugly woman for his sweetheart, which was another way of saying that " beauty is in the eye of the beholder." But, unfortunately, there do exist such objective realities as ill-health and ill-favouredness, poor or ill-kempt physique, general slovenliness of appearance, and a whole host of circumstances unavoidable, or often

are able to state the measures that were successfully taken to bring happiness in work and life.

THE WOMAN WHO WAS A FAILURE

Jean, aged twenty-eight, was very unhappy at home. Her father, who had retired from the Services, was running a country public-house in Scotland, and she was expected to help behind the bar. The trouble at home eventually became so bad that Jean was persuaded to see an expert. The expert, suspecting that the source of all Jean's unhappiness lay in her work, tested her and found her to be highly intelligent.

Like many people, Jean was surprised to find how much she was capable of. She followed the advice of the expert and accepted a compromise job where she could earn a little and at the same time have training in the catering trade. She has since obtained definite qualifications and a responsible post and is a much happier person. She is earning her own living and is on very good terms with her family.

THE MAN WHO WAS A FAILURE

Paul, aged twenty-nine, a married man with one child, was unemployed and had only sufficient money to pay his rent for another month. Because of his unemployment the child was ill. The general opinion was that if the father were in work and able to provide good food, the child would get better.

Paul had had a good education, but had not obtained any specific qualifications. He was "a university failure." He had refused to enter his father's business. His mother had died recently and the family quarrel had deepened. In this case the possibilities for him in window display and design were discovered. He is now in an established, well-paid position, with a happy family circle.

THE BOY WHO WAS A FAILURE

A boy, whom we will call Charles, was taken to a specialist by his mother. The head master of his school had sent him to be examined at a psychological clinic. Charles was in

clearly avoidable, which go to make one unprepossessing in appearance.

Majinum's love alone could not alter the sad fact that Leila's teeth were black and ill-cared for, that her facial expression was distorted, her posture slovenly and ungraceful, or her hair dull and straggling. Leila, herself, if she had made the effort, might have succeeded greatly in changing all this. If she had been endowed with enough common sense (and, of course, lived in an age when common sense could find a practical outlet) she would not have been content with the slender chance of being beautiful in the eyes of one beholder only. For had Majinum not lived, this chance may never have occurred at all.

In the course of this section we shall examine the beauty of the human person in its various aspects; outline briefly the opinions held on the subject by the ancient philosophers, and touch on those cases where it has played an outstanding role in history. And we shall analyse certain prejudices and popular conceptions relating to it, which, far from improving the general standard of physical appearance, help to lower it, because they make physical beauty a static and inflexible thing which only a few privileged individuals are allowed to possess.

In doing this, in attempting to remove these pre-conceived notions which can only hamper the efforts of the average person to acquire as much attractiveness of appearance as possible, we may partly succeed in demonstrating to the Leilas of this world how a little knowledge and understanding of their own problem, applied in a practical manner, could, for most of them, have turned the remarks of their neighbours to the simple but satisfying banality that: "Majinum is a lucky man!"

IS THERE AN "ABSOLUTE" BEAUTY?

According to the followers of the Platonic philosophy among the ancient Greeks, beauty in any form, whether physical or moral, partook of one and the same nature. Hence the beauty of a flower, of a song, of a woman, of an Olympic athlete, and the beauty of great deeds wrought by

disgrace because he had revolted against the school discipline. He was, in short, a rebel. Classroom work, sport, masters, boys, all these seemed to be unnecessary to him. He wanted to go to work in a radio factory, and to be independent. Charles was aged sixteen years, an only child, a tall, rather gawky fellow. He had passed the school certificate, but had not got the matriculation, which appeared to be well within his reach. The school advisers thought—and rightly—that he was making a bad bargain in life for himself.

An hour's interview with a rebellious boy is not a long time to make co-operative contact. But something had to be done. Charles's father had been a clever inventor who had died when the boy was about two years old; and there was reason to believe that Charles was very resentful about this, a resentment which is by no means uncommon.

The interview followed a medical examination, and a review of his family circumstances. He was then given the kind of examination conducted by psychologists. This related to the degree and nature of his intelligence, his special abilities, his speed in working with different materials, with abstract and concrete relationships, and to observations of his reactions to different work situations so far as these can be observed under test-room conditions. The interesting result was that although Charles was emotionally disturbed, the test results reached top scores at many points. Charles had responded to the challenge to show what he could do. The next step was to induce him to co-operate in planning a career which would gain for him the maximum results from a material, social, and individual point of view.

In view of his marked dislike of school, a recommendation for training of a technical nature was initiated, in a university near to his home, where he could be assured " that everything was going on all right at home." Charles had the idea that because he was not earning any money, the family finances were falling to pieces. His mother was certainly not well off, and further training did mean keen sacrifice with considerable risk.

A further challenge for Charles was that he was to be admitted to an initial term's course, to be continued on the

heroes and patriots were closely related in so far as they were all supposed to participate in an ideal, absolute and universal beauty which transcended the known universe.

Hence the idea that " beauty is in the eye of the beholder," or that it is merely a relative quality, was repudiated by Plato, although he himself at times did not hold strictly to his thesis, and toyed with theories that approach the modern notion of functionalism, i.e., that a thing is beautiful because it is useful, and again with the theory that a thing is beautiful because it excites delight when contemplated. But in one place he definitely makes a distinction between objects which are relatively beautiful and those which are intrinsically and absolutely beautiful.

On the whole, however, Plato always falls back upon the doctrine of " metaphysical universals," that things are beautiful because they are participating in a pure ideal of beauty, an ideal outside space, time, and the world of sense.

He makes Socrates say in the *Symposium,* quoting the words of Diotima, the Mantinean woman, that any one who would know beauty " must have a due perception that the beauty which exists in any form whatever is the brother to that which exists in a different form. And if he must pursue the beauty which is in a species, there would be a great want of understanding not to consider the beauty found in all bodies as one and the same. And he who thus considers must become a lover of all beautiful forms, and relax the violence of his love for a single form, and despise it, and hold it of no moment." He should, in effect, shun his passion for the particular " as a domestic is contentedly in love with the beauty of a little child, or of one man, or of one employment," and turn himself to the contemplation of final and absolute beauty, whatever that might be.

BEAUTY AND USEFULNESS

But Socrates, according to Xenophon, urged elsewhere " that the beautiful, like the good, must be useful and fit for its end," which again borders closely upon that modern concept which we may loosely term functionalism.

It is interesting and perhaps amusing to note that Aristotle

condition that he obtained the matriculation certificate at the end of the first term.

He did this, has now obtained a science degree in radio technology, and is in a much better position than he could possibly have been had he entered the industry as a comparatively unqualified worker. The possibilities of transfer to different kinds of technical work in other parts of industry requiring technically trained men, are greater, and of course, he is not a failure. The extent to which this boy co-operated when his particular aim in life was made clear and rational to him was an outstanding feature of the case. He is now a happy person.

THE GIRL WHO WAS A FAILURE

Here is another instance, perhaps a more difficult problem. Jessie was a girl of fifteen years who could not keep a job. Her employers were sympathetic, but she would not talk to any one and was quite useless in dealing with customers. Her test results were so negative that she almost appeared to be defective. There were, however, indications that she was more intelligent than she appeared to be.

Her failure in her career was associated with disorders in her personality. Briefly, her father had deserted the family when Jessie was a baby, the home was under an unjustifiable stigma, and the child's reaction was one of insecurity and apprehension as to the future. Jessie was comparatively unnoticed at school, which is not uncommon with the good, dull child, and it was at work that her difficulty in adjustment was precipitated.

A good contact was slowly built up with Jessie. The juvenile employment officer for her district found her a job as recommended. This was work with soft furnishing fabrics. The choice of fabrics was made to interest her in beautiful patterns and designs, and to draw out her interest through contact with her hands rather than through personal contacts on which she had failed. She was to work on an individual machine to increase her sense of power, to encourage legitimate aggression, and to co-operate with a clever machine in achieving a creative piece of work. The

who, while he modified much of the Platonic teaching, did more or less accept Plato's doctrine of "metaphysical universals," insisted that for the human form, in any case, a certain magnitude is a prerequisite condition of beauty—"small men may be well proportioned but cannot be called beautiful." Here again we have the idea of usefulness creeping in—large size, usually, under normal conditions, indicates strength in the male human form, and strength is necessary to the usefulness of the body. Indeed, it is difficult not to think of beauty in these terms, in terms of its relation to some form or other of usefulness, no matter how abstruse and metaphysical our theories might be.

Plato did have a place, and not a mean place, for the beauty of the human form and personality. Diotima says again in the *Symposium*: "All men are pregnant, Socrates, both in body and soul: on reaching a certain age our nature yearns to beget. This it cannot do upon an ugly person, but only upon the beautiful: the conjunction of man and woman is a begetting for both. It is a divine affair, this engendering and bringing to birth, an immortal element in the creature that is mortal; and it cannot occur in the discordant. The ugly is discordant with whatever is divine, whereas the beautiful is accordant. Thus beauty presides over birth as Fate and lady of travail. . . ."

This idea, stripped of its mystical wrappings, and when applied to the choice of a partner in life, could be quite sound from a eugenic point of view. For there are certain standards of human bodily perfection which are to be found in the context of every beauty culture on earth, in the tastes and prejudices of every race and tribe. The dainty little lady of imperial China may have had the skeleton of her foot deformed shockingly to conform with a freakish conception of feminine elegance, but her skin, nevertheless, was supposed to be spotless, smooth and bloomingly healthy, her body, though small, firm and well moulded.

The celebrated Hottentot Venus which certain publications of German origin a decade or two ago delighted to exhibit as a product of the depraved taste of the savage, may revolt us because of the enormity of her buttocks, but she

place of certain kinds of machines in helping people to gain confidence and assurance is not generally recognized. It helped Jessie.

Moreover, the plan was that she should work in a group and yet a little apart until her confidence increased. Her workroom companions were not aware of the full plan, but sensed what their share ought to be. They co-operated extremely well.

Jessie was encouraged to join a girls' club. This was difficult for her, and at least six months passed before she felt comfortable about joining in with the group activities. After a period of three years she is now in a permanent progressive job, starting at 35s. a week, hours 9.30 to 5, working for a large joint stock company, on the recommendation of the firm which originally took her, and with whom she had served continuous employment.

REASONS FOR A WISE CHOICE OF CAREER

There are two good reasons for care in choosing a career. (i) It will secure the happiness and good adjustment of the individual as far as these can be attained when he is doing the work for which he is best fitted. (ii) Well adjusted individuals make a powerful contribution to the well-being of the community; maladjusted persons destroy in varying degrees the well-being of the community.

The attempt to fit people into the proper jobs is nothing new. For instance, in the fourteenth century, there was set up in Spain, under royal charter, an organization known as the " Padre Orpheus " to protect the interests of orphans and to choose for them a suitable trade. The organization was controlled by a foster-father—in these days we hear a good deal about foster-mothers—and this foster-father found employment, dealt with wage questions, heard complaints, settled disputes and acted as a kind of tribunal to deal with offences committed by the orphans.

CAREERS FOR THE PHYSICALLY HANDICAPPED

Another interesting experiment was carried out by Valentine Haüy (1745-1822), a Frenchman who was

possessed characteristics of wind and limb which at the least could be considered as normal. And do not forget while we poke fun at the Hottentot, that our art galleries are still visited by people who come, many of them to admire Rubens not, alas for his amazing skill as a painter, but for the forms and proportions of his nymphs and ladies.

There is definitely a norm of human health and beauty in every race and clime, and if our yearning for immortality achieves the perpetuation or improvement of that norm, whether we die and are simply dust, or rejoice in the continuation of our ego somewhere else, the means is a noble end in itself, and the Platonic doctrine has a practical application.

THE HISTORICAL IMPORTANCE OF PHYSICAL APPEARANCE

Mere good looks, without the adjunct of some distinction of personality, have not played a very great role in history. But we do know from Leviticus that the priests of Israel were supposed to be without blemish: " Say to Aaron: ' None of your descendants, from generation to generation, who has a defect, may draw near to offer his God's food; for no one who has a defect may come near. . . .' " And Saul also was chosen king by the Israelites for his outstanding personal beauty.

On the other hand, when good looks have been wedded to a certain strength, or charm, or magnetism of personality, it is difficult to say which has weighed more heavily in the balance of popular favour, the looks or the personality.

Alcibiades, the celebrated Athenian general and favourite pupil of Socrates (his life was saved by the latter at the battle of Potidaea in 432 B.C., and he repaid the service by saving Socrates's life at Delium in 424) was undoubtedly an opportunist, and in many ways an unscrupulous and cynical rascal, but he possessed intelligence, superficially perhaps, and above all a highly magnetic personality plus outstanding physical beauty. These latter qualities in his case were no less than misfortunes, for in helping him to carry out his daring and frequently treacherous plans, they were largely responsible for the betrayal of his country. In spite of his

impressed by the ease with which a blind woman pianist played, and by the ease with which she could distinguish the black and white keys by the sense of touch.

Haüy made a detailed study of all the literature and the experiments dealing with teaching blind or deaf and dumb people to read and calculate. He then had printed a book in which letters and numbers were raised from the flat page so that they could be read with the fingers. Haüy's next step was to invite a poor beggar named Lesuer, who sat on the steps of a Paris church, to become his pupil. In six months. Lesuer had learned to read and calculate.

The French Academy of Sciences recognized Haüy's work and King Louis XVI gave his patronage to a new school to be known as the Royal Institution for Young Blind Persons Haüy was a clever teacher but a very imperfect administrator and eventually had to leave the school for others to manage. But his idea was valuable and paved the way for the more general Braille system.

Career education for physically handicapped persons has, indeed, prompted a large number of able men and women to attempt an orderly and effective method of training. It is most difficult work for three reasons: (*a*) The method of training is strictly limited by the kind of disability suffered; (*b*) the choice of occupation is limited for economic reasons such as pricing and marketing the product under competitive conditions, and (*c*) disabled people are often too sensitive to their disability to seek special assistance.

The physical handicaps are often not of the nature of a complete loss of one of the senses. The imperfect functioning of one of the organs of sense can be just as great a handicap. It can, in fact, be a greater handicap because—as in the case of a defect of vision—it may escape detection for a variety of reasons. Colour blindness, for instance, may not be a vital matter in everyday life, but may be a complete bar to employment as a signalman or engine driver.

PERSONAL DIFFICULTIES AND YOUR CAREER

Large numbers of people not afflicted with any definite physical handicap have other difficulties in life which are

treachery he was the general object of love in the whole of Greece, according to Proclus, the Alexandrian philosopher, "because of his large size and great beauty." And Antisthenes, the Athenian disciple of Socrates and master of the famous cynic Diogenes, went so far as to say that "if Achilles were not such as Alcibiades is, he was not in reality beautiful."

THE FACE THAT "LAUNCHED A THOUSAND SHIPS"

The names of the principal feminine bewitchers of history are too well known to need enlarging upon here: Helen of Troy whose face, as most schoolboys are aware, "launched a thousand ships, and burnt the topless towers of Ilium"; Cleopatra, whose fatal charms numbered Cæsar and Antony among their willing victims, but did not succeed in enslaving Octavian, and ended by destroying themselves with the famous asp.

And in our own era, a whole host of others, including the notorious Madame du Barry, who began life as the illegitimate daughter of a tax collector, and rose to be the mistress of Louis XV, but whose charm and beauty was probably greater than her actual political influence. She had the reputation, however, of being a dangerous political intriguer, and was guillotined under the Terror, in 1793.

Madame de Pompadour, even better known, was also the favourite of Louis XV. Her name has become synonymous with beauty, charm, wit, and dangerous intriguing. She exercised a considerable influence on the king and on his government, and was largely responsible for France's embarking on the Seven Years War. Her luxurious habits were reputed to have cost France an astronomic sum of money, but this prodigality was redeemed a little by the protection and encouragement which she accorded to the artists and writers of the period, though the recorders of French history do not consider this a sufficient excuse for her extravagant ways.

So much for the eighteenth century. For the twentieth we might cite those women agents of the secret services of their various countries, some of them famous, and some who

reflected in their success or lack of success at work. These have been classified as personality disorders, behaviour disorders, habit disorders, and scholastic difficulties.

An unusually large number of children from ages fourteen to sixteen and sixteen to eighteen get into work difficulties, and change their jobs frequently. Experts acquainted with such cases consider that many of the difficulties have their origin in the school period. For these children, choice of occupation would appear to be meaningless if their personal difficulties are such as to distract from the real business of finding and building a career.

Physique and nutrition make a very important contribution to the question as to how far a person may choose a career, or must accept whatever is offered, irrespective of payment or terms and conditions of work. It influences the supply of skilled labour and the number of young people who are being forced into blind-alley jobs, which lead nowhere except to casual labour. A population of casual labourers could never be expected to compete successfully in world markets, and the question arises—are we doing enough to select and train our young people for skilled work according to their capacity and to make available a reasonable choice of career?

PRINCIPLES WHICH INFLUENCE CHOICE OF CAREERS

Two important principles emerge in determining choice of career. The first relates to the individual and how far he is free to choose because of (1) physique; (2) mental health; (3) education and special training leading to qualification and recognition; (4) social status and opportunity to move freely and easily in search of career opportunities; (5) material assets, such as money, clothes, tools, which enable him to take the right advantage of an opportunity when it comes. The other principle concerns the community, and relates particularly to the distribution of work to be done: how much is to be done and who is to do it. This is usually called division of labour, and you have probably heard it connected with the name of Adam Smith.

will always remain unknown, who played their part in controlling the destinies of the Great War, often by sheer wit and daring alone, but more often, no doubt, by the exercise of their physical charm.

BEAUTY AND RACIALISM

We come now to a closer and more particularized examination of the historical importance of the beauty of the human person. And from the angle at which we are now considering the question, we shall see that economics (economics in the larger sense of the word, in the historical and political sense) have had an enormous influence on the determination of national and racial prejudices relating to beauty, still remarkable in everyday life.

How many white children have not, when they were naughty, been threatened with the visitation of a black bogy man by their often unconsciously race-conscious parents? Even in countries where the black man has rarely appeared, he is present in spirit to frighten little children as the incarnation of a terrible, dark vengeance to be wreaked upon their misdemeanours. But what is the reason for this? Why this widespread popular superstition among European peoples that the black races are ugly? It certainly is not because the colour black, in itself is more repulsive to the light-skinned peoples than the colour white. When we look at a draught board we don't recoil at the sight of the black squares and cleave to the white. And it cannot be that the features which are popularly considered characteristic of the negro peoples are naturally repellent to us, for so many white types, frequently considered beautiful or attractive, possess exactly these features.

Your neighbour's little girl down the road, with her playful snub nose, rounded forehead, and full modelled lips, seems to you in all probability, a charming specimen of healthy European childhood. You prophesy that she will grow up into a bewitching young woman. That is because her hair is blonde and her skin tanned by the sun only as much as health demands. But if her skin and hair were black you would point her out as a typical negress, and the

If we place these two first principles side by side—choice of career and division of labour—we should see how far behind is the development of the first in terms of the second. In terms of physical condition of the general population, the army rejection figures are a good index of national fitness. In 1911 the percentage rejected within three months of enlistment was 25.7 per cent. For 1933, 1934, 1936, the figures were 39.9 per cent, 35.7 per cent and 32.8 per cent respectively.

Richard M. Titmus tells us of the remarks made by Captain Capon of the R.A.M.C. to the effect that there is a good deal of deterioration between the ages of fourteen and eighteen, both from personal observation and from going into the history of recruits in general. Many have said of themselves and their friends that they were ordinary boys at school; but having left, long hours of work and lack of fresh air seems to put them back. . . . The majority of boys from ten to fourteen seem of average size; but the youth of fourteen to eighteen is weedy in a disproportionate number of cases. . . . We may indeed take it that the critical age at which the physique of this country's youth most needs looking after at the present time is in its teens.

A BOY WHO REFUSED TO WORK

Norman, aged sixteen, was a boy who refused to work. He had had so many jobs as to have lost count. but probably did not beat the record of another boy who had had three jobs in one day. Norman's mother had died when he was nine years old. Then the family seemed to fall to pieces.

Father, who had come from a professional family, is now a casual labourer. Norman had one illness after another, and was more often away from school than present.

At the age of sixteen he was tall, thin and undernourished. He had been charged in the courts for stealing a small sum of money from his place of work. He was said to be hopeless, exasperating, evasive, and spend his whole day in day-dreams. He was colour blind—a point of working efficiency, by the way, which is often overlooked by youths going to sea or driving commercial vehicles.

question of her features being charming to look upon quite likely would not enter your mind.

The prejudice against the black man maintained amongst that section of humanity which is pleased to call itself white, and among certain nations particularly, is a deep-rooted one, but it does not originate in any fundamental repulsion between the two races, if we except perhaps the natural human fear and suspicion of the unknown which in itself by no means may be termed " repulsion."

It is easy to see how national and racial prejudices concerning standards of physical beauty have developed, and more especially those against certain types of features and colouring. The dominating class of a community or country has generally imposed as the criteria of beauty those characteristics of feature and complexion which belong to its own racial strain.

THE NORDIC TYPE

The extreme example of this is Nazi Germany, where blond-haired, blue-eyed, pink-skinned, so-called Nordics, are worshipped as the lords of humanity because blond hair, blue eyes and pink skin are there considered as the indisputable insignia of racial purity and all moral and physical superiority.

The fallacy of this idea should be evident enough. It is difficult to be convinced that blue eyes and pink skin have anything to do with physical, or intellectual, or moral excellence, or that their possession will, of itself, guarantee equally the possession of these qualities.

Again, the possession of blond hair, skin, etc., by no means indicates racial purity, since all Europeans, including the so-called Nordics, have been subject throughout their history to such a mixing with other "races" that they are definitely mongrels.

But it is not only in Germany that the blond god is worshipped. How many of us who are fair-skinned have not, when we were little, shouted at our darker playmate the popular childish taunt: " Brown eyes picked the pie, blue eyes beauty!" Which symbolism, when translated. was

Norman had a sweetheart—a genuine affair if one overlooks his incapacity to support even himself. But no one else seemed to be able to gain any sort of contact with him. Perhaps he missed his mother's influence. Probably his father set him a bad example. The fact remains that Norman, both physically and intellectually, had deteriorated to the extent of being a confirmed work failure.

AN UNHAPPY FATHER MAKES AN UNHAPPY SON

If he had been willing to accept farm training something might have been done. He is still a failure, and we might well ask how many boys there are like him. In the London and Home Counties area it is not unemployment of the father but the father's dissatisfaction with his work, which is often found among these boys. In a thousand families examined, thirty-one of the one hundred and seventy-eight male delinquents had fathers who were themselves vocationally maladjusted. The number of unemployed fathers was twenty-one. Amongst the sixty-five girl delinquents the figures are eleven fathers vocationally maladjusted and only three out of work.

THE PROTEST OF THE UNHAPPY CHILD

Another instance of a different kind appears in the case of Bernard. His father had not worked for many years. The family had wandered, largely supported by the earnings of the mother who was a good business woman. The family was in a distant part of the empire, when it was feared that Bernard also was ill. A long journey was undertaken, but on arrival in London no trace of the feared disease could be found. Bernard was perfectly well, but a little morose; he was placed in employment, and to the astonishment of his parents was soon quite cheerful, and apparently contented. Later inquiry confirmed that this boy was quite normal. It is probable that his moroseness was a form of protest against out-of-the-way places, which a later choice of career helped to modify.

Again, children object to constant removals, to being uprooted from places to which they have grown accustomed,

supposed to indicate that dark-eyed people cannot be trusted, while those with blue eyes are invariably angels and darlings. And in our fairy-tale books (English, as well as those of German and Scandinavian origin) the enchanted princess inevitably had long golden hair and forget-me-not blue eyes. Her lover might be of any complexion provided there was a limit to his swarthiness, but the villain invariably was swarthy in the extreme, black eyed, and usually afflicted with some physical deformity. Often he was a hunchback, or if he belonged to the suave, polished, handsome brand of wickedness, he was at least addicted to a fiendish grin which exposed two horrible rows of blackened and broken teeth.

Again, in this, we have an illustration of the ignorant and prejudiced identification of complexion with moral qualities —the fairy princess, the incarnation of goodness, gentleness, beauty and every other domestic quality, blonde as flax, ideally Nordic, and the villain of the piece at the opposite pole, the symbol of all viciousness and Mediterranean as Satan himself.

OTHER ENGLISH PREJUDICES

Now this belittling by the Anglo-Saxon of his Mediterranean brother (often, more likely, father, because there is an extensive Mediterranean strain in the population of England) while it cannot be said to arise from the same motive as that which heaps ignominy on the coloured races, does arise from a similar one.

Until quite recent times England's most formidable enemies were all Latin countries, with the exception of Holland, and as it is a natural human weakness to affect an outward show of contempt for those whom we most fear, as a compensatory measure, our Latin brothers automatically became dagoes (villains, traitors, garlic-eaters, robbers, bandits and stabbers in the back), or merely Froggies, less dark in complexion, who were in part exempted from the stigma of these crimes *in toto,* but who ate snails and frogs, and were worth as human beings only one-tenth the value of an Englishman.

This, in sum, was very probably the main origin of the

and where they have begun to find friends. They may not be able to put their protest into words or to say precisely what they mean. But protest does take place just the same in the form of behaviour difficulty, failure and maladjustment at school and at work. When the protest is investigated, the behaviour difficulty, the failure and the maladjustment tend to clear away.

This is true of such a large number of people with career difficulties as to induce us to alter our ideas about how maladjustment and failure arise and as to how it can be modified and be put right. If you are unfortunately suffering from a serious complaint, e.g., tuberculosis, or if you suffer from rheumatism, or any one of the many things which most of us seem to have, you should not jump to the conclusion that your child is sure to suffer in the same way. Some mothers seem to discuss illness as fathers discuss football and a sporting fancy. If a child wets the bed, the mother may and often does take it for granted that since this has happened before on both sides of the family it is just an ordinary thing for a child to do. Whereas it is, in all but a few cases, a sign that something is wrong in the environment, or that he has fears which need special treatment to remove.

Numbers of children in their careers at school or work carry the fears of their parents. Alice, aged twelve, was a school failure. She ought to have been one of the brightest in her class. Alice was an only child; father was out on committees every evening, and mother was lonely and neglected. Mother began to imagine that Alice had quite a serious illness, and Alice began to believe it, engaging in various kinds of obsessional movements, such as primitive peoples sometimes use to drive off evil influences. When a man's career is so engaging that he neglects his wife it is not surprising perhaps if she in turn showers too much affection on the one child. You might think that this is not possible, but there are limits to the emotional capacities of children.

THE NEED FOR A CHILD TO GROW UP

Another case of fear—the boy who slept in his parents' bedroom—illustrates the need of an adolescent to grow up,

swarthy villain of our childhood fairy tales, not to mention of the novelettes, derisively known as "love pulp," which are consumed today by tens of thousands of adolescent and post-adolescent females. Thus the dusky evil genius of our folk-lore!

But in addition to his dark complexion the wicked creature was almost invariably afflicted with some deformity. Often, as we have pointed out, he was a hunchback; perhaps he was minus an arm and brandished a sinister iron hook, sometimes he had a wooden leg, or was club-footed, but he generally had a deformity of some kind, and it is difficult to say whether he was wicked because deformed, or whether his deformity was visited upon him because of his intrinsic wickedness. The cruelty of this conception has lost much of its force nowadays in that it is merely a convention employed by story-book writers to thrill children who are young enough and old-fashioned enough to read fairy tales. It is nevertheless a relic of the superstition which in the Middle Ages and for a considerable time afterwards committed cross-eyed women to the stake as witches, or to ordeal by water, or to any other ordeal that there was.

THE "GREUZE-GIRL" TYPE

Extreme and almost insipid blandness of feature and facial modelling are not infrequently taken by some people as indications of a corresponding gentleness of character, sweetness of temperament, feminine modesty, and so on. This opinion was considerably widespread in Victorian days, when the archetype of the popular ideal might be said to be exemplified in Greuze's famous portraits of his wife.

Jean Baptiste Greuze, himself, was a French painter who died at the beginning of the nineteenth century, and who consequently belonged to the eighteenth, and mainly to the period before the French Revolution. He anticipated the preference of Victorian England for insipid-featured and apparently angelic females in the numerous portraits he left of Anne Gabriel, his wife.

When we look at these pictures, we can't help wondering if Greuze's wife really appeared like that. Great wide-apart

to be less dependent and to gain achievement in career. Bill, aged seventeen, had had ten jobs, and had been charged with breaking in. All but the last job represented a wide range of useless experience. His present employers were sorry to hear of the charge, went to court, and offered to take him back. In addition to the ten changes of work, Bill had also had four changes of school and district. His father was unemployed, mother was over-protective, and in fact Bill could not go to sleep without a night-light. There were also quite definite physical reasons for Bill's unrest. But he had fears of hospitals, and evaded treatment. For the fourth time he was before the courts, but the magistrate accepted the plea for treatment, which was finally carried through, and was not nearly so unpleasant as Bill had imagined. Some years ago this boy at least, among all the boys with physical disabilities, would have chosen crime as a career. The chances for adjustment in other ways, however, are good.

These are but a few of the cases which could be quoted in support of the statement made by Captain Capon. If your boy or girl is giving trouble at school or at work you might consider it worth while to give him or her a hearing as suggested, before you resort to rod or cane. For if there is one thing before which the adolescent loses balance, it is that his father or his mother do not believe in him any longer and that he must face and make his own career.

YOUR CAREER AND YOUR LEISURE

It is impossible to overstress the value of good use of leisure to young and old alike. For the young especially the foundations of a new career can be laid by wise use of the many facilities for education in leisure time. Young and old can use leisure hours to build up a career already commenced. The estimated population in 1937 of young people in England and Wales between the ages of fourteen and eighteen was 2,917,000, 384,450 for Scotland, and 194,000 for Northern Ireland, giving a total of 3,495,450. Of these 9.1 per cent were in secondary schools in England and Wales, compared with 12.9 per cent for Scotland and 3.8 per cent for Northern Ireland. The estimated round

eyes that brim with childlike innocence, bland oval face attenuated at the chin to give a soft, feminine, pussy-cat air of helplessness, and vaguely parted lips that hint at something suspiciously like adenoids, but what appeal in those adenoids, if you can bear the type!

All this was the symbol of the moral characteristics most desired of a young woman—submissiveness, artlessness, helplessness—in fact almost the absence of any positive quality at all.

In the flesh, Anne Gabriel was not unlike the portraits to look at. But unfortunately for Greuze she was not the angelic imbecile that she appeared. Briefly, her one hobby in life was to rob her devoted husband of his peace of mind, and of his money, so much so that she was largely responsible for his financial degradation and the pauperlike circumstances of his death in 1805.

PRE-RAPHAELITE BEAUTY

There was another feminine type in vogue in Victorian times which owed its popularity to the Pre-Raphaelite school of painters. This type is too well known to need much description. There is scarcely a schoolroom in any British country, dominion or colony, which has not a printed example on its walls to illustrate some legend, fairy tale, poem, etc. So we are well acquainted with them, these sad-eyed, classic-featured ladies who draped themselves about the landscape in the poetic attitude of wilting lilies—all suffering acutely from goitre and many of them destined to die prematurely from consumption as well. Still, as a type, they were in many ways preferable to the "Greuze Girl." They were adult souls, and at least positive ones, positive if only in their misery. But when you consider that they were responsible for the practice among girls and young women of the time to dose themselves with vinegar and eat nothing for days on end so as to emulate the transparent pallor of their complexions, you wonder, if, after all, the "Greuze Girl" mania were not the lesser evil.

It is very difficult, in point of fact, to choose between the two. "Greuze Girldom" was incomparably less harmful

figure for those occupied in full-time education is 13.2 per cent. Those attending part-time courses—evening institutes, higher technical, commercial and art courses and day continuation courses—give a total of 493,000 or 19.7 per cent of the adolescent population.

Figures can be dull or interesting according to what you see in them. These figures indicate that a very large number of boys and girls, during the adolescent period, are at a loose end. If you invite them to say what they do in their leisure time you will find that the cinema, reading, cycling, and walking are the chief forms of recreation. Many of them are thoroughly bored and don't know what to do. Their courtships are introduced by idle gossip on the streets. As you have probably observed, the High Street or Church Street in many an industrial town is turned, after shop hours, into a kind of promenade where young people meet.

The development of personality and the building of a career have a poor chance under such conditions, but of the two kinds of leisure pursuit, that of staying in the house every night or going out to meet others, even in the street, the latter is probably preferable. The middle course, of evenings at home and evenings in some form of organized leisure outside, under sensible control is, of course, the thing to be desired, and many young people would welcome a suitable chance of really well-organized leisure.

CAREERS AND FURTHER EDUCATION

Evening institutes are, of course, provided in many centres, but it is a hard thing for a young person to follow a set course of study after strenuous working hours. It is not unknown for students to fall asleep during the lessons, and questions such as getting a suitable meal, or getting away from work at rush periods, finding time for doing homework, and even the fact of gaining some sort of acknowledgment from the employer for the extra effort, give rise to difficulty and disappointment. A young person attending an institute usually meets people from other districts, but does not find it so simple as might appear to make lasting friendships, and generally has to organize a dashing-to-and-fro

from a physiological point of view. Indeed the only obstacles there were to prevent "Greuze Girls" from being quite physically healthy young women were their adenoids and atrophied intelligence. On the other hand, it was a potent evil from a psychological and sociological viewpoint. For it relegated women to the plane of nice-looking cretins as far as their mental average is concerned, and kept them at this level, with little hope of rising above their state of mental slavery.

The vinegar-drinking ladies, in their turn, were a menace to the race as physical specimens, and in spite of their fashionable addiction to poetry, could not have possessed a very high degree of intelligence or they would have shrunk from perpetrating such absurdities on their unfortunate constitutions. And so far we have spoken of their habit of fasting and drinking vinegar, quite apart from the tight lacing and wearing of multiple petticoats, hoops and what nots common to all women of the period.

THE FEMALE CLOTHES-HORSE

In passing, we may point out that it is not quite fair to reproach the Victorian Miss for her dietetic aberrations without hurling a word of abuse at certain practices of our own, very similar in character. The modern Miss might not go as far as to drink vinegar to preserve her sylphlike proportions, but in many cases she refuses to eat as much as she should, and, like her Pre-Raphaelite forbears, risks an untimely death through consumption. All this is because so many women will persist in regarding the female body as a clothes-horse, pure and simple, and since, as a matter of geometry, a skeleton dressed up in chic garments probably looks more graceful than a sack of potatoes in the same clothing, they don't mind how emaciated they are underneath their clothing, provided the outside view is pleasing.

This is one of the evils that beset the clothed races. For it teaches us to consider the human body as a trousered or skirted form complete with hat and gloves and all the other articles considered indispensable to modern dress. When most of us think of a man—any man at all—we automatically think of a clothed man, and to think of any ordinary man,

kind of evening. Friendships are not made under rush conditions. Many principals have organized canteens and reading-rooms, but for the most part the institutes are held in day-school buildings, in which the daytime head teacher maintains the major interest.

These two points of personality training and further education are very closely connected. The further point of social status is not quite so rigid as it might have been. There is certainly more movement between the classes providing that the elements of correct speech and intonation, reasonably good manners and consideration are observed. Dialect is not necessarily a drawback. There was a Cockney youth once who developed a Scots accent because he thought it had career value. For many years, too, one of the best-known and best-loved principals of a London college refused to give up his broad Yorkshire dialect, and he is now at Oxford. Even the B.B.C. has a friendly regard for dialect.

For the most part there is a prejudice against the university graduate without experience approaching as an expert. There is certainly strong preference for the school certificate from the secondary schoolboy. Many clever, well-balanced boys and girls, however, have failed to get it for various reasons. Others have got it by amazing ingenuity in the form of correspondence classes from a number of different centres, by coaching, and by repeated application.

Among the more recent developments in training is an effort to induce young people to speak in public and extempore. Many are afraid or unwilling to do so, which is a pity, since self-expression is a valuable asset in careers, particularly to the young person with a ladder to climb. It may be that over-much study dulls the wits and clogs the tongue. But a young man or woman with something sensible to say, and able to say it in a reasonable manner, is forgiven much else that may be wrong in his social make-up.

IS MOBILITY AN ASSET?

Movement from one job or district to another is a difficult topic. For the very young child, it appears to be harmful to have constant changes of residence. The married man

who is not an intimate or relation of some sort, without his sack suit is to the average European urban dweller, something like thinking of a skinned cat or dog—it just doesn't enter his mind. A man is a being in trousers and shirt, and, if above a certain social level, or if he is a town dweller, a jacket as well.

Fortunately for its health the urban population of many countries is becoming more and more unclothed every year, but only for one or two days in each week, and for a certain limited time every year when it takes its annual holidays (if lucky enough to be favoured with this privilege). Still, in the fact of our healthy drive towards greater nudity, how many of us can honestly say that the word "man" or "woman" spontaneously conjures up in our mind's eye the image of an erect animal, with a certain characteristic skeletal and muscular structure, a certain characteristic distribution of fat, and so on, or even the image of this animal clad in bathing costume or shorts?

And yet, until we regard clothing simply as a means of keeping ourselves warm, which was its original function, and not as an integral part of our physical and moral make-up; in fine, until we dress to suit the needs of our bodies instead of subjecting our bodies to the requirements of conventional dress, we will never be completely healthy, and in addition our clothing will be unsatisfactory from an æsthetic point of view. For the moment, considerations of false modesty and tradition cease to enter the question of what we should or should not wear, such painfully unæsthetic spectacle as that of an obese business man, sweating in a dog heat of ninety degrees in the shade, in full regalia of dark suit, bowler hat and tight collar would automatically cease to exist.

APPEARANCE AND CHARACTER

An inevitable relationship is held to exist by certain psychiatrists between the physical type and the personality of an individual. According to them humanity is divided into two main classes—"pyknics," or short-necked, stocky people, often inclined to be fat; and "leptosomes," slender, often tall, long-necked people, with long or oval faces. They

with children, in accepting moves—say, every five years—may be improving his career, and ruining the school progress of his children, only to find that his material improvement is marred by the psychological upsets of his young family. If, further, he lives away from home, his children are denied the discipline and masculine affections of the father.

For the young and unmarried it is probably a good thing to be mobile and to have goods and chattels which can be put into trunks and not removal vans. Many young fellows have found difficulty through being short of money, and the Ministry of Labour in Great Britain has helped a large number by very wise arrangements in transfer. Again, building societies have good schemes of monthly contributions, e.g., of ten shillings per month for educational funds. Insurance companies have similar schemes. The whole point here is that as a result of some form of forcible savings or State insurance or bounty, a young person may gain economic freedom in the form of a few pounds of his own as a means to security and movement.

STUDY THE SUCCESSES AND FAILURES OF OTHERS

This problem of choosing a career and being on good terms with the prevailing trend in division of labour can be examined further in two ways.

First of all, we can take a large group of people of both sexes and of varying age, and search out the reasons for their success or failure. Most successful people are generally very modest and even surprised at their success, unless this is of a purely material kind, when they can sometimes err to the point of being immodest. If you have met people who have achieved really great success and the genuine admiration of their fellows, you have probably noted the distinction between success and what might be called conquest. When mind and body are strong and passions are in full harness, a man or woman can be expected to fight for a particular place in a career, and to aim for achievement in a chosen field. But after this, when full maturity is reached, and the struggle is not so strenuous with the decline of years, it is better to gain the thanks rather than the abuse of one's

admit, of course, the existence of a vast number of intermediate types, but the intermediates are different proportions of mixtures of the two main types. A sub-division of the leptosome is the athletic type, not necessarily tall, but with much of the slenderness of the leptosome and a certain type of muscular development.

Now, according to this fashion of thinking, the ample, stocky, pyknic type is considered to be usually of the more genial, realist, social disposition, and the leptosome of romantic or escapist, asocial tendencies. And, because of their characteristic temperament, the pyknics are supposed to excel in all public walks of life—as practical politicians, political and social leaders, organizers and so on—while the leptosomes tend mainly to withdraw themselves as much as possible from direct social interests and excel as abstract logicians or philosophers, political theorists, romantic or "pure" poets and writers, and in other trades and professions are generally concerned with the theoretical rather than the applied side of their subject. In fact, according to these psychiatrists, leptosomes in general are impractical people ready always in their work and hobbies to seek escape from the environment imposed on them by society.

Just how much of this is true it is difficult to say. The short, round, well-fed looking person has always been the conventional symbol of jollity and good temper, and the fatter he was the jollier and better-tempered he was supposed to be, until his girth, culminating in the proportions of Falstaff, produced the archetype of rollicking good temper and high spirits. On the other hand there have been notable exceptions in history where generously-proportioned people have displayed markedly anti-social tendencies allied with great morbidity of temperament. Nero might have had his moments of well-fed joviality, but he could scarcely be cited as an advertisement for the highly social humanitarian disposition of the pyknic.

CAN SMALL MEN BE BEAUTIFUL?

Then again, the protagonists of this theory, if it can be called a theory, seem to leave out of account two factors at

fellows, and be surrounded by friends rather than victims.

Unsuccessful people are not so easy to reach in conversation. They are often either bitter and quarrelsome or shut in with nothing to say. In a home they can make tremendous havoc by being silent, sulky, and unco-operative. At work, too, they are a difficult problem.

Another good method of seeking information on the sources of success and failure may be seen in biography and the accounts of men and women in past generations.

Both methods have been the subject of interesting research by psychologists. The former method is perhaps best for them, because they can control the information and watch development if they are content to wait a few years. In the biographical method there may be gaps in information, and some of the writers sacrifice accuracy to over-enthusiasm. Both methods, however, can yield both the expert and the plain man in search of guidance valuable help. And it would be best to combine the two methods in discussing the question of adjustment.

ARE YOU WELL ADJUSTED IN YOUR CAREER?

You probably don't know so well as other people. If your mother or your wife or husband give you plain hints from time to time, you would do well perhaps not to resent them but to take stock how you stand in personal relationships.

At any age, a person can be maladjusted. As we have seen, quite young children suffer from personality, behaviour, and habit disorders. Probably the youngest child ever to be seen in a clinic was aged twenty months; his problem was connected with the vocational maladjustment of his father. A man of sixty-one years once came to inquire if he had followed the career for which he was best suited. His chief problem, however, was concerned with the education which he had been able to provide for his children, and this appeared to be very satisfactory.

YOU CAN SUCCEED WITHOUT MONEY

Social status does not guarantee happiness or adjustment. Wealth does not ensure success in a career, although it can

least, one psychological and the other physiological. The first is that many short and dumpy people are sensitive about their stature because it is considered unbeautiful according to prevailing standards. "Small men may be well proportioned, but cannot be called beautiful," said Aristotle, and this prejudice still holds largely today, though not in respect of women. And how much less is the small man's claim to beauty, in the light of these standards, if he is obese as well as short, short-armed, short-legged and bull-necked. Broadly speaking, self-consciousness about their stature would not have an excessively serious psychological effect on most men, since the prejudices attending the sex relations of our social system do not require especial beauty in the male, but in cases of extreme obesity, for example, there is frequently a marked psychological reaction.

There was once a young man afflicted with some form or other of chronic obesity, whose whole outlook on life was deeply coloured by his physical misfortune. He was constantly falling in love with various young women, and always unsuccessfully, which failure he attributed to the middle-aged proportions of his paunch. Now, to compensate for his affliction, and in an attempt to win the young women, or any one of them—for he was desperately anxious to get married—he concentrated on developing his natural faculty for brilliant conversation and biting wit. The result was that he gained the reputation for an extraordinarily amusing and incisive tongue, but he did not succeed in getting married, for any young woman who might have been prepared to accept him for his other qualities, and overlook his paunch, was frightened off by the overwhelming flow of highly concentrated conversation, which, in spite of its wit, always gave the impression of being insincere and superficial because of the desperate desire to make an impression which prompted it.

Actually, underneath all the outward show of hectic social activity, the man hid an extremely retiring and highly sensitive nature. The dream nearest to his heart was to find a devoted wife and withdraw from the social whirl of the drawing-room and theatre to some quiet spot in the country

provide suitable opportunity. But here again there are many exceptions. Many have succeeded without the help of social status or wealth. The life of St. Francis of Assisi, for instance, was a triumph over poverty and materialism. Robert Burns, the Scottish poet, said of himself: " I was bred to the plough, and I am independent." Charles Dickens, as a boy, felt " that he would die and be buried in blacking." His father was imprisoned for debt and he was sent as a child to earn a living in a factory.

David Livingstone, the missionary and traveller, worked in a cotton mill as a child. George Stephenson, builder of early steam engines, was the son of a colliery foreman. Garibaldi, the Italian patriot, was the son of a fisherman, Michael Faraday, the famous chemist and physicist, was the son of a Yorkshire blacksmith, Wm. Tyndale, translator of the Bible, an exile or refugee. Sir Richard Arkwright the inventor of spinning machines, started life as a lather boy in a barber's shop. Such examples could easily be multiplied. The truth is that lack of social status or of wealth in the parental home need not be a bar to the pursuit of a successful career by the children.

IS PERFECT HEALTH ESSENTIAL?

Health is important, but many men and women have gained success without it. St. Francis endured great suffering gladly, and went almost blind. Lord Tennyson was very short-sighted, but he had a keen eye for beauty in nature. Beethoven was so deaf as to be almost unable to hear his own music. If you read the third book of Milton's *Paradise Lost* you may gain some idea of the rare soul of a man who was blind. Modern women who have overcome blindness include, among others, Helen Keller and Madeleine Horsfall.

Horatio Nelson and James Wolfe both had a life-long struggle against illness, and Cecil J. Rhodes was diagnosed as consumptive at the age of sixteen. The lives of these men and women do seem to indicate that physical disability need not be a handicap to career, if there is compelling drive to carry you forward.

where he could live peacefully ever after and forget his paunch, or where his paunch was no longer a social handicap. This is an example of the exaggerated effect that the consciousness of a physical defect may exercise on a person's behaviour, though it is by no means an extreme case.

BEAUTY AND GLANDULAR DISORDERS

In this instance the obesity was due to a glandular disorder; but with women especially, even a natural tendency to over-plumpness allied with a short, stocky frame can result in the development of a strong inferiority complex about their physical appearance, which may lead to other psychological complications. And, of course, the opposite case is also true. Skinny people may lead themselves, or be led by their appearance to suffer in the same way.

The other factor, the physiological one is this: much of our personality and our external appearance is dependent on the functioning of our glands, though in turn our glandular activity can be affected by our habits and psychic experiences. Ernest Groves, in *Understanding Yourself*, stresses the value of endocrinology (the science of glandular secretions) " because it impresses the need of our thinking of the self not as a vague something located in the brain, but as a functioning organism of great complexity, a product of innumerable influences that in the past have operated upon it, and in the present are helping to make it what it is. Only as we consider the working of various processes, that, taken together, constitute the personality, do we realize in any concrete fashion the fullness of the self which we possess."

And again: " No one having blood plainly deficient in calcium and markedly low in phosphorus can be wholesome in his attitude towards life. He will tend towards irritability, disagreeableness and discontent. And now we know that it is parathyroid that stands guard over the calcium content of the blood. Disturbance in the functioning of this gland is reflected in the calcium metabolism of the body." And it is a calcium deficiency in the blood also which is responsible for red noses and frozen-looking complexions in the winter time, the result of poor circulation.

IS HIGH INTELLIGENCE ESSENTIAL?

Superior intelligence is an asset in many types of employment, but many people make the most appalling mistakes about the intelligence of others. We have already seen how Jean was surprised to find how much she was capable of. You, too, may be—probably are—capable of much more than you have ever realized and more than you have ever been given credit for.

Hans Andersen, one of the most successful writers of fairy tales, was regarded by the neighbours as a fool and half-wit. " Poor Hans—he'll never do anything." You have probably heard the same kind of thing. Hans couldn't spell, but he became a brilliant writer.

The Duke of Wellington was shy and dull, simple and severe. As a politician in later life he was probably not a success. As a soldier he was brilliant. His best-known saying was: " The great secret of a battle is to have a reserve." Earl Kitchener had the same kind of personality Earl Haig must have studied closely the lives of these two men, for the outstanding feature of his military tactics was to have a reserve and to know when to use it. Another interesting man of the same type was Giuseppe Mazzini. the Italian patriot and author. All these men carried dreams into action. They knew when to act.

Percy B. Shelley was known to his schoolfellows as " mad Shelley." He was what we would call " a school failure." He was expelled from Oxford, disowned by his father, but as a poet he has a special place among the romanticists.

James Brindley, the English canal builder, was considered by his master, Abraham Bennet, to be dull and careless—the dullest apprentice he had. Brindley had only the simplest knowledge of arithmetic and " English," but a perfect knowledge of machines. By close attention to detail and by keeping close observation, he won the highest respect even of his master; and a brilliant career

THE SCHOOL AS THE FOUNDATION OF THE CAREER

A good choice of school is very important in laying down the foundation of a career. Little sympathy need be wasted

The functioning of our glands plays a definite part in determining our appearance as well as our disposition. Mayers and Walton in *What We Are and Why*, cite cases where an attack of ordinary mumps experienced just before adolescence, in affecting certain glands connected with the reproductive system, produced apparently opposite results in the appearance of the persons affected. In the case of some women excessive obesity was experienced, which set in either during or shortly after adolescence, or after marriage and childbirth. In the seemingly opposite cases, often where an infantile uterus resulted from the supposedly harmless attack of mumps, unusually graceful proportion of figure, length of limb, slenderness of hips, and childlike freshness, and purity of complexion were the outcome. Especially so in respect of one young woman, a case of sexual infantility, whose exquisite complexion and graceful figure became definite financial assets since they enabled her to make a highly comfortable living as a model in beauty parlours and in the showrooms of cosmetic manufacturers, ostensibly as the product of the various creams and lotions, massages and dietetic systems of these firms, but in reality the abnormal product of certain diseased glands.

IMPORTANCE OF MENTAL AND PHYSICAL HYGIENE TO BEAUTY

It will be easily understood from the preceding that the importance to beauty of proper care of the body and mind cannot be too firmly stressed. We have seen the consequences that can arise from an ordinary attack of mumps, but we have as yet heard nothing of the thousands of other complications, many of them minor ones, but all helping to increase the number of points on the debit column of our health and good looks, and which have their origin in even more seemingly harmless ailments and mental and physical maladjustments.

On the mental side, habit has no small part in this question. Only when we begin to understand habit, know what it is, can we realize its effect on the general health of our body. The building up of cells in the brain which

on men who rely on ties, shirts and songs to get themselves a job; and under severe business competition the influence of these things is probably not so strong. But there is no doubt that the type of school sets a mark upon a boy or girl which can almost be recognized by those who have much to do with young people.

The school chosen need not necessarily be expensive or for that matter very efficient. A well organized school may be organized for clever scholars only. Any one acquainted with the *average* level of intelligence in the general population and in different social groups cannot help but be surprised at the high demands made on children in some schools. After all, we are not trying to make our children into a nation of schoolmasters, or professional people. Some must buy and sell, make, distribute and generally carry on the world's work. And even the humblest labourer may hold up his head with pride if he is doing an honest job well. Many types of work do not require too close contact with books, but rather with the hey-day of the world. On the other hand, a liberal education in the sense of being generally informed is an essential asset in selling a thing like a motor car tyre, in building a house or navigating a ship.

A school is like a building in that one floor is built upon the other. The foundations must be right; so must the roof. It is a mistake to have all foundation and no roof. Many young people, for instance, have good qualifications, but they are easily overcome by new problems. They cannot put forward their ideas with sufficient confidence. Their career problem is one of insufficient knowledge of planning. It is not advice on choice of a particular occupation which they need so much as knowledge of how occupations in general affect large numbers of people with whom presumably they will have to deal. This is why emphasis must be laid on careers in terms of social groups, and in terms of social factors influencing such groups.

THE VALUE OF A LIBERAL EDUCATION

A liberal education should include knowledge of the world of ordinary men and women; how they think and

determine our habits is one of the most interesting of our physiological processes. "The wonder of a pianist is not in his fingers, nor of the artist in his eyes, but primarily in the brain substance that makes possible the dexterity of the one or the delicate colour discrimination of the other," writes Ernest Groves. And the accomplished pianist possesses this dexterity precisely because his daily practice has built up a whole system of habit cells in his brain, which in its turn facilitates his daily practice, and so the circle is complete. The same is true (unfortunately, in some cases) of our unconscious habits. If a person's manner of walking or talking is normally pleasant it is usually considered so much part of his personality by the majority of people, that the question of its being part of his habit behaviour doesn't enter their minds. But the moment these characteristics are unpleasant they are usually conceded by most people to be the result of a "bad habit," which is true enough, but the fact that the pleasant manner of walking or speaking is mainly the result of a "good habit" is none the less true.

HABITS IN EXPRESSION

Many of our "bad habits" relating to our physical behaviour may be controlled if we wish to make the effort. But first of all we must be willing to recognize them as merely "habits," and not as inevitable misfortunes, understand how they are built up, and prepare to embark consciously upon a new line of "good" habit formation which will break down the old. Certain facial expressions, for example, which distort unnecessarily our features, and turn what might be an attractive physiognomy into an ill-favoured one, are frequently the result of habit and could be controlled with a little effort.

We must distinguish, however, between habits which are merely "habits" and those which are built up because of some ailment. If a person is addicted to screwing up his eyes closely to look at an object, he is quite likely the victim of defective eyesight and continues in this way just simply because it is something he is used to doing. In such cases a consciousness of our habit may be of great use in leading us

behave; how they earn a living and what kinds of work they do. For no individual can stand by himself. He can only find his real self in the lives of other people. A reading of the lives of really successful people, as suggested, does serve to make clear the single minded and for the most part unselfish purpose with which such people thread their way through social groups. These groups, although often hostile, were gainers rather than losers from the career which had been run. If a career does not make some sort of social contribution, some contribution to the good of others, it cannot give real satisfaction.

The syllabus of the school chosen should, then, have the dual purpose of a liberal education related to social needs, and of vocational training in which a definite qualification can be obtained. Grocers, plumbers, breadmakers all require qualifications. A qualification has the satisfactory nature of being a reward for work done, and evidence that a useful course of training has been taken in a manner approved by people who know what kind of training is best for different kinds of occupations. A lot of trouble is taken to make sure that this is so.

THE NECESSITY OF DISCIPLINE

Schools differ in the kind of discipline imposed. Character and reputation may be said to rest on discipline, and the discipline which appears to be good for one person may not be suitable for another. A potted form of discipline is not good for every one, irrespective of talents and temperaments. But there is, of course, a basis of discipline which society imposes and against which the delinquent comes into trouble.

Discipline—apart from the law—arises out of the personality of those in authority. In schools it comes from the head masters and teachers. At work it comes from the employers and managers. From a psychological point of view there is not much difference in the form of authority imposed, except that teachers have difficulty in offering an incentive to work which is anything like so strong as that offered by wages.

to the cause of the evil and in having it attended to, where otherwise we might hardly be aware of its existence at all until too late.

The care of our brain is a considerable factor in our drive towards the formation of good habits, but care of the brain implies good care of the other parts of the body. Intelligent diet, exercise, sufficient sleep and so on all tend to insure the body's health and efficiency, and by doing this inevitably minister to the welfare of the brain and permit it to function to the greatest advantage.

MAKING THE BEST OF ONE'S APPEARANCE

This aspect of personal beauty is the one which is most frequently discussed, and it is none the less vital because of its popularity. For it is the most interesting and decorative side of beauty culture. The rest is mainly spade work in the various departments of our body to remove and correct evils which make it impossible to begin the work of ornamentation. But again, in the process of ornamentation the spade work is never absent. Exercise, correct diet, etc., must be continued once the body is perfectly fit if it is to remain in this state. Then, with a healthy, fit body to work upon, we shall not find the process of ornamentation a difficult one.

The first step in the process of beautifying ourselves is to realize our good points so that we may accentuate them and overwhelm the bad. We may do this in various ways. By tasteful dressing, hairdressing, make-up, if we are women, and so forth. But this implies a recognition of our bad points as well so that we may know how to defeat them. Putting our heads in the sand like the ostrich and refusing to face up to our faults is no use to us at all in the business of improving our looks.

The use of cosmetics in this matter is a great help. Contrary to the opinion of some people who deplore it as artificial and therefore immoral, it is one of mankind's inventions for which we may consider ourselves blessed. There is nothing immoral in our taking the medicine prescribed by a doctor when we are ill, and yet medicine in itself is artificial, or

It is a pity that more employers do not take an interest in schools and attend occasionally, not to seek employees, but to give of their valuable experience in character training. If the average young person saw that teachers, employers and parents had fairly uniform and reasonable ideas about authority and discipline, there would be less time-wasting resistance. Unfortunately, of course, under the present economic system, too many employers are like children playing a game of their own according to the rules of the game, unconcerned with questions of the good of the community or the good of other individuals provided their own profits are safe. Perhaps it is too much to expect such employers to co-operate in securing the happiness of the workers.

Another feature of discipline is that it creates an indefinable " atmosphere," which seems to soak into people and influence them. This " atmosphere " either creates or breaks down personality, and an obvious need is to make sure that at home, at school and at work, the right kind of " atmosphere " is there.

THE ATTITUDE OF PARENTS

Much has been written on the attitude of parents to allowing a child the choice of career. Some co-operate with their children on career questions and provide a career atmosphere which is not intolerant. Others do not. They force their ideas on the children and cause much unhappiness. Parental problems are often carried over into the careers of the children and the same may be said of schoolmasters and employers. Training given in the home has career value, according to how suitable it is to the needs of the child. A boy whipped and bullied with or without corporal punishment will not make the best salesman. You may know of exceptions, but the parent-child relationship has particular career significance. The boy whose parents have been too indulgent finds the hard blast of the world too strong for him and is apt to creep away from it. Similarly, the girl who has been so restricted as to have little knowledge of outside affairs may be quite afraid of leaving

rather, it is an artifice. This distinction is most important in relation to beauty culture—the distinction between artifice and artificiality. The former in this context might be defined as the judicious use of a product designed and manufactured for a given purpose, the purpose of overcoming or camouflaging certain faults, or of accentuating good points. The latter is the abuse thereof.

POWDER PUFF AND ROUGE COMPACT

There is little moral difference between the habit of our savage or semi-savage ancestors to deck themselves with woad, and the modern girl's daily use of the powder puff and rouge compact. The difference lies in the aim and the result produced only. Yet no one accuses our ancestors of any particular immorality when they ornamented themselves to look fierce in battle. The woman, on the contrary, when, at one period in her history, she insisted on using artificial means to look beautiful instead of fierce in battle, brought a shower of abuse on her head. But she has won (with the staunch support of the cosmetic manufacturers) and there is scarcely a young woman, probably, in the great cities of the European world, who does not employ some synthetic means or other to aid her looks.

Actually it was no great struggle, for she was by no means inaugurating a new movement. The use of cosmetics is as old nearly as the race of mankind itself, as a visit to practically any archæological museum will show. The range of modern cosmetics is so wide nowadays that the requirements of almost any type of beauty may be suited. The matter of their choice, however, is again principally one of common sense, being dependent on the ability to analyse our appearance with the view to knowing its needs.

And the more we use our common sense, the more we will realize that in normal instances it is absolutely unnecessary to spend a great deal of money on the task of making ourselves beautiful. When we have recourse to synthetic products we have no need to employ those which are costly. The names of famous manufacturers and exorbitant prices are by no means a pre-requisite of purity or quality.

home for training and be possibly most undecided as to what work she would actually like to do.

Social factors in the home influencing choice of career belong to a discussion on environment, as does a discussion on types of maladjustment which arise when the individual is out of step with home, school and work requirements. Mention of this is necessary here to round off this subject of personal adjustment in respect to career, but we shall return to it in a later chapter.

HOW THE PSYCHOLOGIST CAN HELP YOU

The individual does, or should be able to make a free choice of career. But as we have just seen, there are various handicaps which it is the task of the expert—the vocational psychologist—to overcome or to circumvent to the best advantage. This work requires on his part a wide knowledge of career groups together with the means of giving any necessary assistance wherever he can find it.

For instance, Peggie, aged eighteen, was an institution child, very intelligent, but still suffering from early handicaps. Her family had broken up owing to the vocational failure of the father, and the last home Peggie knew had been in a caravan. She had already gained the matriculation certificate and her real capacity was confirmed in the psychological tests applied. There was already considerable support but the support lacked coherence. It needed bringing together and putting into action. Peggie was encouraged to take an interest in her personal appearance, for even the most sympathetic committee man is less inclined to assist a dowdy, poorly-groomed applicant than he would be if she had made an effort to please. These and many other factors helped Peggie to score her points, and a special grant to the university for vocational training.

Doreen, aged sixteen, was charged with truancy and with being out of control. Her father had deserted before she was born. At the age of two and a half years she went to a boarding school, her mother going out to work in a professional capacity. When she was twelve years of age, the financial help of friends was discontinued. Doreen went to

Experience will teach us how to find those products which are both inexpensive and of good quality.

We must, in the study of our appearance, guard against one great error, unfortunately very common amongst women nowadays. This is the practice of falsifying our looks to make them conform with a certain type of beauty which we might find most pleasing, but which may be totally unsuited to our own characteristic traits. So many women try to make themselves replicas of their favourite film star, and the result is often pitiable.

BEAUTY AND INDIVIDUALITY

The main thing is to understand our own individuality, both that of our personality and of our appearance, and suit the acquired side of our appearance to our personality, and to the more pleasing characteristics of our own natural looks.

It is in this way that, on the external side, we can best make use of that elusive individuality which is our own, and which, by reason of itself can belong to no one else. Hence we create a personal beauty, a beauty which is the slave of no rigid pre-conceived prejudice, and which is a proud achievement since it is the outcome of a careful, intelligent and victorious struggle against the innumerable obstacles which beset us in the path to good health, and its eternal corollary, harmonious and pleasing appearance.

a council school and started to play truant in the direction of her old school. Two years later she was again in a residential school and truancy continued. On these occasions she was looking for her father and went through a series of adventures which are almost incredible. Parts of her adolescent history read like a modern spy story, except that this girl had motives which, from a psychological point of view were quite legitimate. She was extremely intelligent and a good contact was made with her, not on moral grounds but in terms of behaviour difficulty and why there should be any difficulty. She was handled not by one person, but by a highly-trained clinic team, contact being kept up with the teacher who had referred her. Doreen went back to school, took matriculation, and after a period of two years there has been no further trouble. She is apparently adjusted, and is likely to do well in her career.

Similarly, Bobbie, who was about to be expelled from school for a sex offence, has taken matriculation, is now a King's Scout, and was eventually selected to represent his school on a journey which took him some thousands of miles.

Jane was a school failure. In fact, she had successfully outwitted at least twelve organizations and had not attended school for three years. How she contrived to do so before being charged for truancy is somewhat of a mystery. The outcome of psychological investigation was, however, that she went back to school and became moderately adjusted. In personal appearance alone she is a different person.

THE PART PLAYED BY SOCIAL FACTORS

Thousands of children and adults have been helped in this and other ways. When you read in the newspapers of crime, delinquency, failure and inability to obtain a normal amount of well-being from home, school or occupation, you can safely assume that in the large majority of cases, social factors have contributed to the onset, whatever the final reaction may be.

Quite recently, a boy of seventeen years was convicted for a crime which cost the community a sum of £20,000. It was discovered in court that this was his seventeenth offence,

CHAPTER XVII

REST AND RELAXATION

WHY do we need rest at all? Because, we reply, those parts of us which are most continually in use become worn out; our muscles or our brains, or both, grow fatigued, and require regular periods of inactivity to accumulate new energy and new material: and these are really but one thing, for, as modern physics has taught us, matter *is* energy. But there is more to it than that. A relaxed posture, a night's calm sleep, will restore our overstrained muscles. But what of the muscles, and of the faculties of our minds, that in our ordinary life we never use at all? They, too, need rest, in the sense that they need to " do something else "; and since their ordinary job is to do very little or nothing, rest for them means work, exercise, the opportunity of " keeping fit " by being put to useful employment.

WHEN WORK IS REST

Thus we have two sorts of rest: inactivity for our overstrained parts, and activity for our unused or underused parts. Exercise is quite as important a part of rest as is bodily relaxation or sleep.

So, just as we must seek so to order our lives that every part of our personality, every muscle of our body, every power of our mind, is put to use in its turn, so we must see that each part and power has its opportunities of relaxation. We must contrive, as far as we can, that the rest of one part shall mean the exercise of another; for whether we err by overwork or over-rest, Nature will sooner or later take her revenge for our improvidence.

The value of rest and change in industry has been conclusively established by the experiments of industrial psychologists, and in recent years a great deal of attention has been paid to the discovery of optimum lengths for work spells and methods of improving the quality and quantity of routine physical work by interspersing short rest periods and cutting down the total of days or hours worked in the course

all previous ones having been undetected. The press report quoted: " The youth did not seem of the average intellect. He was one of four children and came from a respectable working-class family. His school reports describe him as ' very quiet,' ' queer in eye ' (it was noticed that he had a queer way of looking at people who were instructing him) and a ' definite type for a psycho-analyst.' "

Psychologists could have helped this boy before he reached a life of crime. For a sixpenny bus ride he could have attended a psychological clinic, where a clinical investigation by a trained team—doctor, psychologist, social worker—occupying about two to three hours, would have taken much less time than it took to catch him as a criminal. Psycho-analysis is not well understood by the British public. In any case, it is only one of several methods—suggestion, re-education, persuasion—which together with vocational guidance and socialization (which means showing a person how to become more at ease with social groups) will turn a comparative failure in life into a comparative success. Some of these cases may appear extreme cases to you. But they are met with every day, and they are people with whom you have to live and work. What is true of a difficult case is true also of normal people, for at some time or other the most normal people are just a little less normal than they ought to be. If this were not so, life would be dull. There would be no adventure.

CHOOSING A CAREER

By this time you will have realized that choosing a career, like choosing a wife, is one of the most important yet one of the most difficult things in life. It is important because it means so much to the development of our personalities and to our happiness. It is most difficult because it has to be done at a time of life when we are ill-fitted with knowledge and experience to make such an important decision.

Our careers in actual fact should grow naturally out of our early education and training. Our early education and training should be so designed as to lead naturally into our careers. Hence the weight attached to domestic science in

of the week. By scientific study of the rest requirements of the worker it has been found possible to increase very considerably both efficiency and output in many branches of industrial production by reducing the length of the working day, and by arranging that at regulated intervals every worker shall break off from his routine task for a few moments to recover freshness and suppleness of body and mind, sometimes by complete physical relaxation, sometimes by temporary diversion to some other activity which calls into play other powers and restores a natural balance between the overtasked and undertasked faculties.

While the mental worker needs rest in the form of physical exercise, and the bodily toiler relaxation that will call his intelligence and imagination into play, there is one form of rest that we all need alike. It is sleep.

SLEEP, THE ANTITOXIN

Exactly why we need sleep, nobody knows. But we do know that all our muscular activities give rise to certain fatigue-causing poisons, and that it is in sleep that, by relaxing our muscles, we get rid of these poisons. Experiment has shown that it is far easier to do without food over a long period than to do without sleep. Yet the amount of sleep which we need varies enormously from one person to another. The old adage: " Eight hours' work, eight hours' sleep, eight hours' play," is probably sound in the average it establishes, but it is a mere average, and a very general one. The child, as we all know, needs far more than eight hours' sleep daily; many normal and healthy adults find that ten hours' sleep each night is necessary for perfect bodily and mental fitness. As old age approaches, the need for sleep tends to diminish, and five or six hours is frequently all that is required, or that can be had. Strangely enough, the active physical worker can often get along with less sleep than the pen- or brain-worker; and " nervy " people generally need a longer spell of nightly recuperation than the stolid, easy-going type.

It is not difficult for you to tell whether you are having enough sleep. If so, there should be no feeling of tiredness

some girls' schools. There is no man less likely to succeed in life than the man who is continually chopping and changing his career. Yet the mistaken choice of a career is seldom discovered until it is proved wrong and a change is imperatively necessary. Both the community and the individuals suffer by this trial and error method of suiting the man and woman to the job.

THE NON-EXISTENT CHOICE

Of course the very words "choice of a career" imply something that very often does not exist. Too many people—men and women—arrive at careers in which neither they nor any one else had a choice. A factor governing the first—and the most important job in many people's lives—is the question as to what employment is available.

In many small towns choice is non-existent and the facilities for the parents in the way of money and opportunities for training to prepare their children for alternative employment elsewhere do not exist. The plight of children in small mining towns where their choice of career is limited to a coal mine is too terrible to contemplate. And the plight of the children of poverty-stricken parents in a derelict town with no jobs at all is worse still.

Such conditions require urgent measures by the whole community, and the community that allows children to grow up as derelicts in a derelict area without facilities for transfer or employment stands condemned.

THE DUTY OF THE COMMUNITY

Dead-end jobs present another problem. For they mean first of all that the boy or girl has received no training or preparation for a career of any sort. They mean also a fresh beginning when the dead-end job is over. This again is essentially a problem for the community, for there can be no logical reason why there should be any job existing at all which does not lead on to another and to a full career. There is no reason why the errand boy should not be concurrently interested in and trained for the business he is serving. And there can surely be little sympathy with the

on rising: you should wake wanting to get up and about without delay. If you are still feeling, even slightly, tired half an hour after waking, you have not slept enough. But do not mistake *thinking* you feel tired—which really means *wanting* to be tired—for feeling really tired. If in doubt, sleep a little too much rather than a little too little.

LEARNING TO SLEEP

In any case, it is not the amount, but the quality, of your sleep that matters most. There is much wisdom in the old saying: "Better two hours' sleep before midnight than one hour after." Choose your regular hour for retiring to bed after taking all the relevant factors into consideration: the way you are accustomed to spend the evening, the convenience of the household in which you live, and so on: fix it as early as possible, and stick to it. This does not mean that you may never stay up for an extra hour: but it does mean that you should not do so without a reason. Realize that, when you stay up late, you are breaking a rule; and so remind yourself that you have a rule. Try to find out the physical rhythm of labour and rest that suits you best, and let yourself be borne along by it as effortlessly as possible.

WHEN BEDTIME DRAWS NEAR

Preparation for sleep is of the highest importance. You should have certain rules that you never break, that have become so much a part of your life that you never have consciously to remember them. First of all, never go on working at night, even at your hobby or pastime, beyond the point of natural tiredness. Over-tiredness is the worst enemy of sleep. Fix your evening meal-time so that it is at least two and a half to three hours in advance of your bedtime. If you find that you sleep better after taking some refreshment immediately before you retire, let it be some warm, sustaining beverage such as cocoa or one of the many milk or malt foods that are now sold specially for the purpose. All stimulants, whether physical, such as alcohol, tobacco, coffee or tea, or mental, in the form of thrillers and the like, should be avoided for an hour or so before bedtime in order

private firm which, for the sake of cheap labour, takes and spoils and throws aside, untrained and unqualified, the youth of the country.

THE DIFFICULTY OF A WISE CHOICE

In a larger sense, too, the community as a whole must take a responsibility, for even if and when there is a real choice of a career the choice is only too often in the hands of someone unqualified to choose. The young person certainly is in a poor position, for he lacks real knowledge of himself and experience of what is required by the career he selects.

Parents, too, are only too often ill-equipped to guide their own children. The wise choice of a career can, in fact, only be made by an expert having full knowledge of all the problems involved including a full knowledge of the intelligence, abilities, personality and character of the candidate for a career and a full knowledge of the demands which the various forms of employment make on employees. Fortunately more and more is being done in England at least to supply this expert guidance. Many schools already have vocational guidance experts attached to the school, and full use should be made of the services of these experts.

Unfortunately, also, there are other vocational guidance experts who get more work to do than they should. These are dealing with the misfits in work who have reached such a state of maladjustment or unhappiness that they need attention. Of course, the work of these experts is of the greatest possible value. Many and many a man and woman have been saved from failure by them. Much of the trouble, of course, would never have arisen had the question of career been properly faced in the first place.

VOCATIONAL GUIDANCE

Vocational guidance being then work for an expert able to give individual personal attention to the candidate, our advice here must be on very general lines. Each case is an individual case. Each case is different. We cannot lay down hard-and-fast rules for you to follow.

The vocational psychologist would want to know and test

that sleep may come calmly, naturally and without obstacle.

One of the best recipes for sound and refreshing sleep is a mind at peace. " Let not the sun go down upon your wrath " is not only a piece of sound, moral advice, but an excellent formula for sleep-incitement. Remember that strong emotions of anger, fear, etc. have not only mental, but physical repercussions; they disturb the normal balance of your glandular secretions, and set to work influences that make relaxation impossible until they have been calmed.

FORMULAS FOR COSINESS

Physical conditions during sleep are likewise of great importance. Your room should be neither stuffy nor cold; warm air is conducive to sleep, but stuffiness means that sleep will be restless and broken while your lungs half-consciously struggle for better, purer air. Never allow theories about the amount of bedclothes you should have prevent you from enjoying your bed. A bed is a place in which to luxuriate, not to be Spartan. An extra blanket will often bring sleep when nothing else will; and, though doctors in these days generally favour low pillows, a high pillow that brings sleep is better than a low one which denies it.

As for posture during sleep, the end to aim at is complete physical relaxation. If you can secure that, sleep will always supervene. Settle—not deliberately, but gradually—into an absolutely effortless position, like that of the cat on the hearthrug, where no muscle is at tension, where you are thoroughly flabby. You can't do this self-consciously; don't *try* to be comfortable, but *be* comfortable. Nearly every one has acquired the habit of a regular position which is his natural one for sleeping. You are almost certain, unless you make some conscious effort, to adopt that position automatically when you get into bed. Follow the instinct that has guided you, and stay there.

Above all, do not think: Now I must go to sleep. Do not think at all. You have gone to bed in order to stop thinking. Do not, on the other hand, try not to think. If you do not try anything, but relax completely both body and mind, your sleep will come to you naturally and refreshingly; but in no

your native intelligence. For if your job makes more, or less, demand than it should on your intelligence, you are likely to be unhappy. If it makes too big a demand you will fail and be constantly working under worry and strain. If too little, you will be likely to be unhappy because you will not be fully occupied.

The vocational expert will also want to know a lot about your character and personality. He will not try to make a salesman out of a shy, retiring person, or a mechanical engineer out of a book-worm. He will want to know a lot about your special abilities and your general training and education. Many people, for instance, have no gift at all for handling figures and will never make book-keepers or accountants.

As practical people, too, the experts will want to know something about the actual range of occupations open to you. For many people without facilities for transfer to other districts the range available is very limited—there may be nothing perfectly suited to them at all. It is the task of the expert then to select the type of employment which is *most* suitable and which *is* available.

ADVICE FOR THE LAYMAN

Where expert guidance is not available, the only thing for the boy or girl and for the parent, teacher or guardian to do is to understand the principle which the experts apply and to make the best choice possible. Usually a consultation between the boy or girl, the parent or guardian, and the teacher will provide a satisfactory solution to this most difficult problem. The material on which the choice must be based, whoever makes it, is (1) the qualifications (intelligence, personality, special abilities, etc.) of the candidate, (2) the requirements of the job and (3) local conditions of labour.

THE MEASURING OF INTELLIGENCE

Intelligence, of course, is something that can only be tested formally under proper conditions. Self testing is practically impossible. The tests which are applied.

other way will it do so. In so far as your mind is consciously active at all, let it tell you how cosy, how comfortable you are.

DON'T *TRY* TO SLEEP

Sleeping is a habit, and like all habits cannot be broken without an effort, even though you are not conscious of having made that effort. One bad night now and again is the lot of us all; an occasional breach of the habit is not harmful, rather, indeed, the reverse. But it is harmful to think that because one slept badly last night, one will probably do so again today. When you have had a restless night, give yourself during the ensuing day not the order—I *will* sleep tonight, but the simple reassurance of fact: I *shall* sleep well tonight.

The object of sleep is relaxation: physical and mental rest. If you lie in a state of perfect peace of body and mind, you are by that very fact already getting almost everything that sleep itself can give; and sleep then, with no obstacle to prevent it, cannot but come.

USING THE RUSTY PARTS

But sleep, although it should refresh and restore every part of our bodies and minds, is not enough. The great majority of us today have to earn our livelihood by the continual repetition of some fairly simple task. If you are more fortunate, and have a daily occupation which makes greater demands on you—if you are an executive called upon to plan, to give orders, to make decisions, or a skilled artisan, producing some object in the design of which you can use your æsthetic sense and your free delight in craftsmanship, and satisfy your desire for power by bending stubborn materials to your will; or a housewife, faced continuously by situations calling for flexibility of judgment and application of general principles to particular cases, you can be fairer to your whole self, and find in your ordinary occupations the chance of exercising far more of your faculties in their due turn. But no way of life uses *all* of you. Your working parts need rest, your non-working parts need labour. Hence your imperative need for a hobby.

however, are designed to discover your mental age, as distinct from your actual age. Suppose, for instance, that you are aged sixteen years and three months, and have a mental age of a person of twenty-one years and one month, you would gain a high index figure, which is called your intelligence quotient (I.Q.). In this case, your quotient would be 141. The average person has a quotient of 100. If, at the same age, you have the mental age of a person of thirteen years, your quotient would be 87.

The kinds of occupation open to a person with an intelligence quotient of 141 are very different from those available to a person with an intelligence quotient of 87. Much unhappiness is caused by people attempting a career which is beyond their range of intelligence. The work may be too easy or too difficult. They are badly harnessed. Day-dreaming is common, and they follow what may be called "a shadow job"—not their real work but some work in imagination or fantasy, which takes up almost as much energy as actual work.

There are many kinds of tests used according to what one wishes to find out. Tests are not such nightmare affairs as you might imagine. The very fact of taking a test and being assured as to the real level of attainment in different forms of educational and vocational ability, is in itself a strong assurance to many people. Manual performance tests are suitable for some people as a means of re-education. A person who learns to use both hands in wide, sweeping rhythmic movements has gained a good deal in control and relaxation. The fact that he can do it is worth a good deal to him.

TESTING THE PERSONALITY

If tests were used to score marks and ticks and to get an intelligence quotient only, they would give little information about the personality, which is something more than intelligence. Every person in his speech, mannerisms, gait, methods and kinds of work, even the way in which he breathes, produces a number of "signals" which signify what sort of a person he is. A trained person sees them, and

MAKING LIFE WORTH WHILE

Using the word, as we do here, in its widest sense, a hobby means some occupation, mental, physical, or a combination of both, that can be the principal employment of your non-working hours.

Your hobby should be something that is enthralling enough to make your life seem interesting and worth while, especially when your daily work fails to do this. It should be an outlet for as much as possible of the potentialities that get no chance in the daily round. If your work is a routine task and non-creative, your hobby should be the channel through which the creative instinct in you is able to function.

THE IMPORTANCE OF PLAY

Although it happens fairly often that some chance event or newly evoked interest may cause you, as it were, to stumble on a hobby, yet it follows from what has been said that in the majority of cases the choice of a hobby must be a serious business, not one to be undertaken haphazard. Most of us find a hobby in childhood. At first, probably, it will be just play. But play is by no means to be laughed at: it is one of the most important activities in the higher animals and in man, a natural instinct that must never be repressed. An old Jewish legend tells that a Rabbi of the Middle Ages was once asked by a disciple how God spent His time. The Rabbi's reply was that for one third of the twenty-four hours He arranges the events of the world and attends to the wants of His creatures, for another third He orders the affairs of heaven and of the angels, and during the remaining third He plays with Leviathan. And the deep thought behind the Rabbi's quaint answer, that even the Almighty is not too proud to relax, reminds us that it is not undignified or unworthy to turn from life's higher duties at suitable times, even for mere play.

It happens not infrequently that the child's choice of a hobby, if unfettered by parental suggestion or compulsion, may afford valuable guidance in helping him to choose his future career. The girl whose passion for her dolls lasts into her teens is likely to become a home-loving wife and mother;

extremely well. During the past four years there has been no stealing or truanting, and he is expected to have a successful university career.

RESISTANCE TO AUTHORITY

The principal forms of resistance to authority include stealing, truancy and being out of control, and inhibitions of various kinds which are a form of retreat. Physical ailment may be a form of resistance, and it is for a medical psychologist to decide when such ailment is physical or psychological in origin. It is indeed quite certain that many forms of school maladjustments are psychological in origin and cannot be beaten out with the cane or driven off with a sharp tongue.

PREFERENCES OF YOUNG PEOPLE

The preferences of young people for differing kinds of work may be genuine or based on imagination. A preference which is genuine is probably the result of a long period of training and selection of ideas. But we do hear of people who make up their minds quickly as the result of seeing something which impresses them. Just how deep is the impression is not easy to measure, particularly for parents who see so much of their children. A new idea may appear to be but a passing fancy. Ideas are the tools of creation, and children should learn how to use them, not merely in the form of composition—dreadful word—but in actually making and planning something without interruption, e.g., in planning a day's picnic, looking after the house when mother and father go out together, and by graded opportunity for a responsible share in the home. In these ways parents can help in choice of career not by direct suggestion, but by making the right atmosphere in which suggestions grow.

There are scores of very excellent books which give information about kinds of work, training requirements, status, remuneration, and so on. It is, however, difficult for any writer to convey the kind of " atmosphere " which is met with in the career itself. Even among those who have gained

the boy who spends every moment of his leisure poring over his stamp collection is likely to be more fitted for a sedentary than for an active occupation which will make considerable physical demands upon him. For, be it remembered, the child, when he chooses a hobby, does so as his first and most important interest; the adult, generally speaking, is more fettered in his choice, and can only select one which will be secondary to the more essential requirements of earning a living.

HOBBIES THAT LEAD TO SUCCESS

Even in adult life a hobby or spare-time occupation may by some happy chance develop into the serious business of life. Many a man has found through his hobby the means of breaking through the fetters of circumstance and getting to his real place in the scheme of things. The first Ford car was a product of the spare-time hobby activity of Henry Ford. Professor Burnham, who became a professor of astronomy at Chicago University, and senior astronomer at the world-famous Lick Observatory in California, was a law reporter who began his astronomical studies as a relaxation from his work in the courts, building his own telescope for amateur observation of the heavens.

If you have not carried forward from childhood into adult life any interest that has become, so to speak, a natural hobby, how are you to choose the pastime that will suit you best? This choice will depend on many factors: your knowledge of your own character, the amount of time you can devote to the chosen pursuit, its probable cost in money and its relation to your purse, its degree of contrast with your work, its possibility or convenience in relation to your general environment, and the strength of its appeal to you as a likely source of interest and enjoyment.

SUBLIMATING YOUR WEAKNESSES

First of all, your character. It is possible to use a hobby to correct, or to work off through its agency, tendencies in you which might be anti-social or dangerous if left without some field of satisfaction. The acquisitive person, for

YOUTH LOOKS UP

A scene in a lecture hall of a university—one of the training grounds for the youth of the world. To no one who really desires it is a higher education barred today.

example, may be saved from the morbid development of this side of his character by adopting some collecting hobby, and finding in the search for and possession of some coveted rare stamp or butterfly or book or print all the joy that the miser experiences from an addition to his store of gold. A suitably chosen hobby again—growing giant vegetable marrows, if you like, or some sport, such as boxing, in which individual prowess rather than team work is of fundamental importance, may enable you to work off harmlessly that competitive urge, that " will to power," which frequently finds no suitable or sufficient outlet in daily work. Games of skill, such as bridge or chess, are excellent correctives for the bad tempered, while at the same time they develop concentration and help to teach the art of taking cheerfully disappointments in the more serious issues of the game of life.

THE TIME FACTOR

The time factor operates in two ways: firstly, it is obviously useless to begin in middle life to follow some pursuit, such as piano playing, that needs a long preparation if you are to attain a reasonable measure of proficient attainment. Secondly, some hobbies, if they are to give real satisfaction, demand a great deal more leisure time than many of us are able to devote to them. Only a few favoured mortals can choose for their hobbies such pursuits as field anthropology or foreign travel, and if you are not one of the lucky few, though you may still enjoy these pursuits when you can, see that you have some other interest to follow in those shorter periods of leisure which give you no opportunity of doing what you would like to be doing above all else.

FINANCING YOUR HOBBY

Then comes cost. In these days the money factor is far less of a restriction or an obstacle than it has been in the past. If your chosen hobby is an outdoor sport, your choice can be far wider than of old, for almost everywhere you can find plentiful opportunities to pursue any game you may choose through the facilities offered by public playing fields, clubs, and so on, at a very low cost. There are not many rich men's
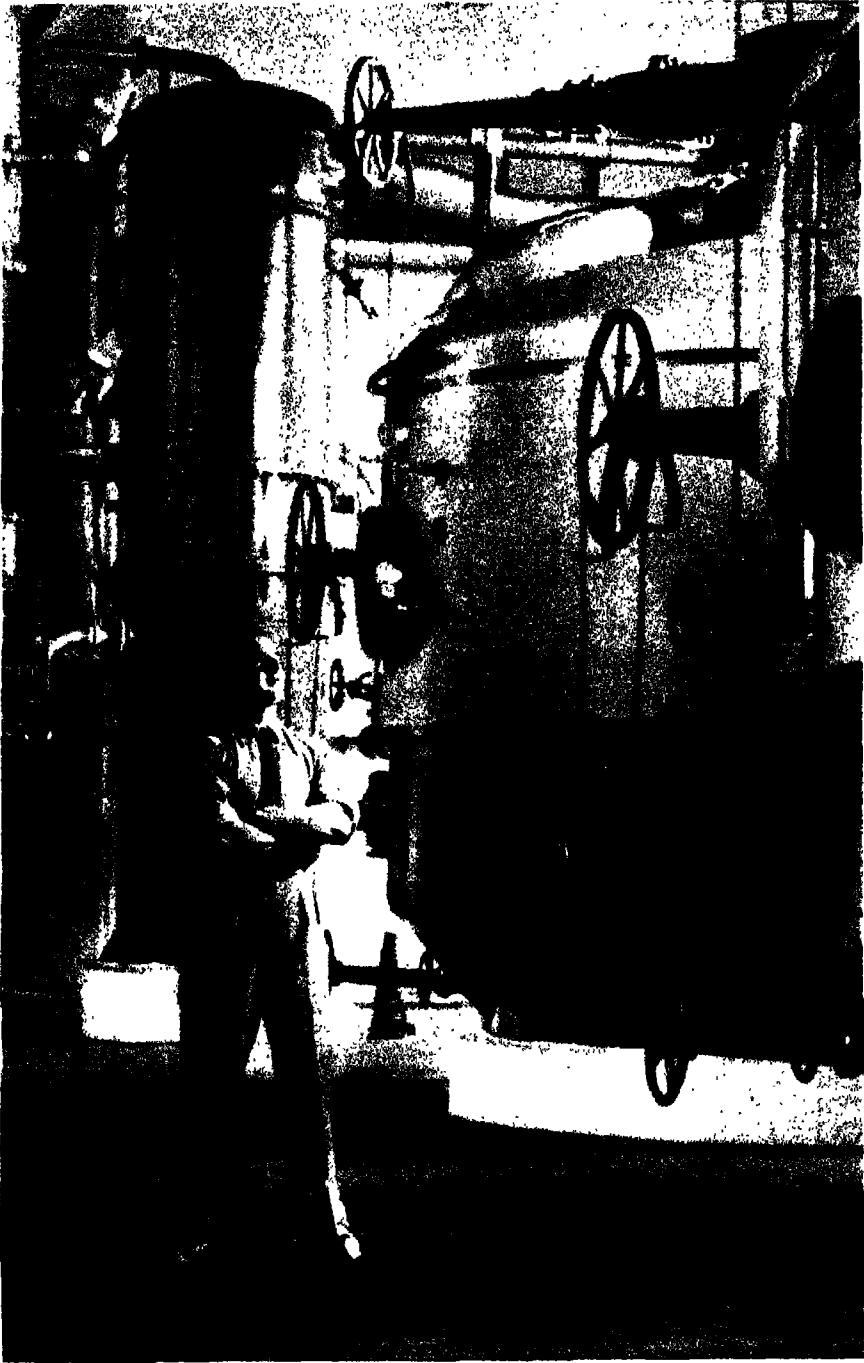
Photo. James Maycock

GOD OF THE MACHINES

Try to give youth every opportunity of finding his right sphere. A family tradition of scholastic performances will not help the boy whose ability lies in his very real passion for mechanical things.

sports left nowadays. If you want to collect, though you may not be able to go in for Old Masters or Ming pottery, you have plenty of choice among things that cost but little: and half the fun of collecting, say prints, or old pewter, is bargain hunting! Allow a fixed sum from your yearly budget for your hobby—and then give yourself occasionally the thrill of exceeding it a little, and denying yourself a necessity for the sake of a luxury. And there are many hobbies that are sources of revenue rather than expenditure: gardening, or breeding pets, can be a very remunerative business, if remuneration matters.

THE NEED OF CHANGE

We come to the question of contrast. A hobby, if it is to be all it should be, must be something that takes you completely out of the daily round of work. It is hardly necessary to say that if you get your living as a farm worker, keeping rabbits is not a sufficiently drastic variation from your ordinary pursuits. A violinist should not learn to play the accordion "for a change"—it isn't! Generally speaking, the manual worker will fulfil himself best by choosing a hobby that calls for little activity of hand and more of brain: the sedentary worker, the clerk, the artist, probably needs physical exercise above all else. Some of the most delicate and pleasing water-colours the present writer has ever seen were painted by a blacksmith, who tamed the strong arm and wrist which by day wielded the heavy hammer to depict in fine and delicate nuances the still rural scenes of countryside life which faced him, as he worked, through the door of his forge. In this pursuit he finds full satisfaction for the desire to create beautiful things for which his daily work affords no scope. In a corner of his forge is a bench. Few, even of the villagers, know that when the forge is closed on Saturday nights and on Sundays, the chief actuary of a famous London insurance company, whose country house is at the other end of the village, is to be found at that bench, surrounded by files and locksmith's tools, repairing the village's broken locks and cutting new keys, by arrangement with his friend the blacksmith—who meanwhile, a mile or two away, is

success in a career, and who give talks to young people, the same difficulty of conveying atmosphere exists. Films, works visits, novels, often have vocational interest, as do semi-technical books in story form.

Vocational groups have their own inner mysteries and technique, and something more than casual acquaintance is required to penetrate this. It might be useful for employers to have visitors' courses, the visitors being young people during the last term or so of school life, who would thus obtain more first-hand knowledge of business conditions and perhaps avoid the slight stigma which arises from taking a post after school days and leaving it on account of some dissatisfaction on either side.

CHOICE OF CAREER YESTERDAY AND TODAY

In the days of our great-grandfathers, boys and girls had a limited choice of career. Educational opportunities were not so liberal. Industry was not so specialized. Commerce had not developed joint stock companies, banking and insurance companies on anything like the scale which exists today. The professions were not so well organized. Government and municipal enterprise was in its infancy. Those were the days of *laissez-faire*, which means: "Let a man do as he chooses" in trade or business. Although the State has now more authority over us in what we do or do not do, we gain by having more social amenities and privileges, which in turn create careers.

HOW JOBS ARE CLASSIFIED

For a more precise account of the actual list of occupations there is the official Classification of Occupations. Workers are divided under this classification into thirty-two main groups or orders. These orders may again be divided into eight major types of occupation.

Order	*Occupation*
IV.	Non-metalliferous products, including by-products: coal, gas, coke, etc.
V.	Bricks, pottery, glass.

seated by the bank of a stream transferring to his canvas his vision of, it may be, an autumn sunset. Both these men have found in their hobbies a complete fulfilment that with their work makes their lives a perfect whole.

KEEP YOUR HOBBY IN ITS PLACE

Our hobbies, like everything else about us, have to take their place in our personal and social setting. It is possible for one's leisure-time pursuits to make life very unpleasant for our families and friends. The need for ardent exercise in the form of golf is no justification for abandoning our wives to their own devices at times when they have a right to our society. In hobbies, as with all things, give and take is needed. For example, if your husband spends delightful hours pottering in his garden, it is at least unwise for you to choose keeping cats as your own leisure-time occupation. It is well not to expect every one, even in your home surroundings, to be enthusiastically interested in your hobby and to subordinate their own pursuits to its supposed requirements. An American newspaper reporter, Dr. Raymond Ditmars, once took to collecting snakes as a hobby, and eventually became Curator of Reptiles at the New York Zoo. But the majority of us would probably be deterred from trying to follow his example by the perhaps unreasonable prejudices our families might feel against keeping snakes about the house.

Your relaxation should never be made the excuse for showing lack of consideration for others. Luckily, most of us have had to learn this lesson in childhood, and realize that the discipline essential in work is no less necessary when we are pursuing our personal fancies.

HOBBIES AND HABIT

Any mention of good habits will serve to remind us of the general relation between our rest and recreation and habit formation. We form habits of rest just as we form habits of activity, and we should be as careful in the former connexion as in the latter to see that those habits are good ones. Through our relaxations and hobbies, too, we can foster and

VI. Chemical processes: Paints, oils (not mineral).
VII. Metal workers (not electro-plate or precious metals).
VIII. Precious metals and electro-plate.
IX. Electrical apparatus. Electrical fitters and electricians.
X. Watches, clocks and scientific instruments.
XI. Skins, leather and leather substitutes.
XII. Textiles.
XIII. Textile goods and articles of dress (including boots, shoes, clothes, hats, gloves).
XIV. Food, drink, tobacco.
XV. Wood and furniture.
XVI. Paper, cardboard, bookbinding.
XVII. Printers and photographers.
XVIII. Builders, bricklayers, stone and slate workers, contractors.
XIX. Painters and decorators.
XX. Other materials, e.g., rubber, bone, horn, ivory, celluloid, vulcanite, brushes, feathers.
XXI. Mixed or undefined material: e.g., musical instrument assembly, vehicles assembly and repair, ships and boats, dental and surgical instruments.

Order XXII includes transport and communication by rail, road, water and air, and is inclusive of postal workers such as those engaged in telephony and telegraphy.

Order XXIII includes commercial, financial and insurance occupations (excluding clerks). It covers the wholesale and retail trades.

Order XXIV includes civil servants, police and members of the defence services (exclusive of professional men and purely clerical staffs).

Order XXV includes professional men.

Order XXVI includes those professionally engaged in entertainment and sport.

Order XXVII includes those engaged in personal service such as is found in domestic service, institutions, hotels, clubs and the like.

The remaining orders deal with clerks and draughtsmen,

encourage habits which are valuable acquisitions in our other fields of activity. The formation, classification and care of a collection, be the objects collected what you will, is a most valuable soil in which the habits of neatness, tidiness, and good order can grow. Delicacy of touch learnt in the handling of the raw material of our hobbies and home handicrafts extends unconsciously into our other spheres of activity. Rest itself, after all, is a habit, and it may be a good or bad habit according as it is used well or ill. To get the greatest profit from our hours of leisure, we should do our utmost to form good "rest habits": to organize our spare-time activities so that we do not waste our energy on trifles, but reserve it for the real and fruitful enjoyment of our pastimes, whatever they may be.

warehousemen, stationary engine drivers, unskilled workers, and those who are not gainfully occupied.

Many of the people who seek advice about a career have very little idea of what occupations do exist. The list may stimulate your interest in how other people work and may lead you to fresh ideas in seeking a career.

A CAREER IS MORE THAN A JOB

Numbers of people appear to be fascinated by the mere names or titles of different kinds of occupations, which appeal to their desire for adventure, vanity, or need for security and recognition. Careers are sometimes regarded as an escape from reality and the rigours of the world. Thus, many boys regard commercial travelling as all travelling with little thought of the great skill required in selling. Few realize that to sell an article like a motor tyre, a salesman has probably spent a long period in a rubber works, so that he knows every process thoroughly from the breaking down of the crêpe rubber to the building up of the tyre tread.

Advertisements often play upon this desire for adventure, vanity, security, recognition, escape. For the normal boy it is a good thing to whip up his imagination; and even for the maladjusted boy, when ideas are slow in coming, or run amok, a clear stream of ambition is better than no stream at all. But a career, when started, is something more than a job. It is a race to be run, a course to be followed, and you need to be careful where the stream flows. People have been known to get on a bus to find that it is going in the wrong direction. The same applies to a career. There never was a time when education in the different kinds of occupation available was so urgently needed.

An adviser on careers will have collected a good deal of first-hand information about thousands of jobs in many different careers. There are, for instance, over sixty kinds of engineers, apart from the main professional groups—civil, electrical, mechanical and mining; over two hundred kinds of clerks; over four hundred kinds of machinists. There are some four thousand different types of unskilled workers, many of them carrying titles, which give status to

Photo: Denkstein Jenö

RELAX!

As for posture during sleep, the ease to aim at is complete physical relaxation. If you can secure that, sleep will always supervene. . . . You can't do this self-consciously; don't *try* to be comfortable, but *be* comfortable.

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their work, but which puzzle the uninformed person. According to one estimate, the number of officially recognized titles carried by industrial, commercial or professional workers amounts to approximately twenty-five thousand. Is it any wonder that a boy or girl is nonplussed as to a choice, and just resorts to fancy?

THE NEED FOR VOCATIONAL MATURITY

Few young people know sufficiently of the training facilities offered in many different kinds of trades in the form of bursaries, apprenticeship and well-defined courses of instruction. It is a puzzle why so many leave such questions until the moment of leaving school. Even if the choice of career is correct, and the best possible investigation is made, it still takes time to develop fully the opportunities available.

Charles, aged sixteen, had very little knowledge of possible careers. His father was a successful man, working in a district which was as unlike the home district as it could be. When father got home he was in no mood to face up to his children's problems. Then things were left to his wife, a very excellent, domesticated woman with little knowledge of business affairs. Full details, in plain language, of six alternative careers open to the boy were provided, but the difficulty was that he was not able to absorb and act upon the information through lack of previous knowledge. A short course of reading and instruction together with visits to firms was therefore arranged. After a period of four months, his vocational horizon had sufficiently improved to warrant placing. He was accepted by a suitable firm, and could now be regarded as approaching a point of vocational maturity in keeping with his age level. It is this point of vocational maturity—and by this we mean knowledge and power to act effectively on a chosen career project—which is lacking in so many.

ACQUIRING PERSPECTIVE IN CHOICE

It is quite possible that in an academic atmosphere, young people cannot obtain the kind of perspective which is necessary in career circles. Where technical education is

A GARDEN AS A HOBBY

It is best to have a hobby that gives *all* your faculties some degree of employment. But remember that it should enable you to spend more, not less, interest and attention on your work.

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given, there is some contact with firms. Some technical colleges arrange for a period at study and a period in the works, which gives an admirable balance between academic gown and works overalls. Education and industry cannot remain apart in matters of training, but must co-operate. In your own district you may be able to do something to encourage a scheme for groups of firms to take boys and girls, while still on the school register, for work as trainees, and to aim for a period of at least six months for this "vocational maturity" to develop in the young man and woman leaving school. Such a plan needs to be developed particularly among small firms, for many of the larger firms already have excellent training schemes which allow for transference within the organization. Choice and acceptance ought not to be such a hit or miss affair as at present. As it is, many boys and girls try to decide in a few days what they are going to do for the rest of their lives.

SUMMARY

This vocational maturity needs to be built up on a framework of general information on business organization, related to all that has been said about individuality and community, choice of career and division of labour. This general information might be outlined as follows:—

(*a*) The chosen occupation must be understood in relation to a particular industry as outlined in the classification.

(*b*) The size and importance of the firm must be taken into account and the probability of its continuing in business. Numbers of vocational misfits have had long periods of employment in firms which went bankrupt. A fresh start is then difficult for the employees, particularly if they wait about in the hope of their firm starting again: this waiting about is often accompanied by a sense of loyalty as well as a hope for the old job to revive.

(*c*) The financial record of the firm must be considered. Firms, like individuals, have both character and reputation, and an employee is entitled to consider this in the same way as he is considered.

(*d*) The possibility of seasonal variations must not be

CHAPTER XVIII

THE SEARCH FOR ADVENTURE

FROM the first cry of the newly-born babe to the last long silence, life is, then, an adventure, the greatest adventure of all. We pass from the darkness of the womb to the darkness of the grave in so short a time. Yet in that brief space of time our bodies grow in stature and complexity from a minute cell to the marvel of the mature man and woman, then age and decay and crumble again to the dust. In that brief space of time, too, our minds and souls, our characters and personalities grow, mature and age also. For a short time we are of so much importance, then only a fading memory.

Our ideas of the beginnings and endings, of the origin and purpose of life, colour and determine the way we will lead it. The important thing in life for every one is to realize the continuity of life and the way each age of the individual derives from the preceding. Life is a pattern and has a pattern for each of us. The pattern we will strive after is set for us by our ideas of the purpose of it all.

There are obstacles, of course. Reverses and tragedy and sorrow have their place in every man and woman's life. Our own characters and personalities themselves present us with difficulties, and the environment, whether material or living, is seldom, if ever, entirely satisfactory.

THE REFINING OF CHARACTER

Many people believe that the difficulties and obstacles themselves have a purpose. It is only on the whetstone that the steel grows sharp, only in the fire that the gold is refined. So our characters and personalities should be refined by hardship and difficulties and suffering.

The obstacles in the way of the great adventure can be overcome. It is a fine thing to do so. It is finer still to welcome the obstacles as the touchstone of our characters, to go through fire and water and come out triumphant with our faith untarnished and our hope undimmed.

overlooked. Many businesses have a fluctuating demand for their products, owing to fashion or the weather. Transport companies have peak periods daily, and throughout the year. Other businesses, too, have fluctuations in fortune due to rises and falls in the demand and supply of goods and services. Some businesses are less fortunate than others in smoothing over these fluctuations, or in building up alternative methods of occupying their staffs.

(*e*) The general conditions of entry are important. There are " front door " and " back door " entrances to careers, and it is better to know how to get in at the " front door " because the regulations are sometimes tightened up on the " back door " people before they have got through, and there is sometimes prejudice against " back door " people.

This leads us to consider the special information which the person seeking a career will want. This relates to:—

(*a*) Training requirements and what standard the prospective employer has decided upon.

(*b*) Examinations and possible exemptions. Examinations are passports to careers and like ordinary passports are sometimes endorsed, to admit of entrance to more than one career. An examination which is so specialized as to cover only one kind of occupation needs to be considered very carefully from the point of view of possible future success or failure, both of a business and the individual.

(*c*) Economic questions, such as wages, hours, prospects, and the differences in these between one group of workers and another. If the differences are very wide, there is a possibility that promotion will be difficult or marked by a barrier raised by qualifications which only the most brilliant can obtain. Again, some businesses can take only a small number for leadership posts, and those on the ladder either drop off or die off in the waiting period. Other questions include the amount of labour turnover in the trade. In some businesses the numbers of people accepted for employment, and the numbers who leave each year are equal to the total on the roll. In such firms moral is likely to be affected. Large numbers of the children in one research group of a thousand families have fathers who are in constant

Life, as we have said, is one and indivisible from birth to the grave. The growth and decay of the body is continuous. The growth of the character and personality is continuous, too. The adventure goes on all the time. Yet there is no age at which it is too late to face the great adventure anew. First of all you must make sure of your purpose in life and your purpose in living. Then re-examine the obstacles—all the obstacles, whether they be in yourself, or in your environment, or in the people about you. Then live again with courage and hope and faith and charity, remembering that the adventure is never over and the rewards not fulfilled till the very end.

THE PLACE OF ADVENTURE IN LIFE

Adventure in the more literal sense of the word—in the sense of activity involving risk, hazard or chance—also has its place in life. Except in time of war, physical adventure and physical risk plays a smaller part in everyday modern life than it has in the past. In the past it has played a tremendous part. Life was but little valued. Risk came unsought in the form of disease and violent death in a way we do not know today.

Nature was not essentially more unkind than it is today, but man lacked knowledge and power over his foes. Bacteria and the microbic causes of disease had not been recognized. Wild animals were more numerous and comparatively more dangerous. Even a mad dog was a likely source of death.

Yet not content with the natural risks to life, men—and women—went out more actively to seek that physical danger and risk which we call adventure. Sir Francis Drake served his queen as a man. But even as a boy he sat at the quayside and listened to tales of adventure and of lands beyond the seas. So, also, many a youth of Devon in those adventurous Elizabethan days courted death because risk and danger were the very spice of life to them.

Adventure, in this sense, has a very real place in life. More so for some people than others, it is true. Yet, for all of us, life holds unknown risks and unknown dangers, whether we like it or no. And many find no more consequence in the

ploy-
it less,

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anxiety—not an exaggerated word—of removal from their posts. Their wives catch the same feeling and the time comes when neurosis steps into the family, and by neurosis we refer to the state of mental health, or mental well-being, which affects the personality of the person in some physical or temperamental part of him. Disputes arise easily in such firms. Foremen and managers are on edge, and what is called a strike in defence of some point of honour, e.g., dismissal of a single employee for being late, is often part of a deeper and more significant dissatisfaction.

DANGEROUS TRADES

There are trades called dangerous trades which have to be carried out in scheduled areas. Your doctor would advise you on the nature of these in your district, and as to the extent of risk in entering them. Long lists of reports on the nature of many different kinds of occupations have been published, and you might find it worth while to consult such a list to establish any doubt you may have as to your choice. Reports of factory inspectors will also assist in gaining information about occupations in this group. Danger in a trade is not sufficient reason to keep people out of it. There is such a thing as the spice of life. Men and women are needed who will seek out danger, and challenge it, to the lasting good of other people less courageous than they are. Some men and women work in mines under safety conditions which would not be tolerated in England. Every country and each industry has to investigate its own conditions of work, and the regulations covering such work ought to be well understood by those engaged. There are many careers open to those who will undertake safety investigation in such trades.

There are social considerations in the choice of a career. Workers, rather more than employers, have set up elaborate social codes. A person paid by the week in cash is said to be less well placed than the worker paid by cheque each month. Some are paid quarterly, but their wives often feel this to be a nuisance, and find that it leads to overdrafts at the bank.

adventure and the danger that is deliberately courted than in the adventure and danger that overtakes us unawares.

In fact, the courting of adventure often seems to bring no extra danger. During the war of 1914-1918, a British regiment was in the trenches under orders to advance, but dazed with an overwhelming concentration of shell-fire. Piper Laidlaw mounted the parapet with his bagpipes and marched up and down, exposed to all the enemy fire, until the regiment advanced to the attack. The danger was tremendous, yet he escaped.

The rewards of adventure are correspondingly high whether the adventures are of body or of mind. Adventure comes from actively striving after an end in view, no matter what the hazard. The rewards are not only the possible glory and gratification of an aim achieved, but the increase in mental stature which comes from the very striving itself. Naturally, the end in view must be good, but the striving brings a peculiar satisfaction of its own. Such a satisfaction that Robert Browning, in one of his poems, wondered if the end mattered *at all*—even if it were a crime.

THE PLACE OF ADVENTURE IN MODERN LIFE

Modern life, too, has adventure and a place for adventure. The conditions have changed, it is true, but there is still danger to be courted by those who want danger. There are still risks and excitement. There is still the glow of body and mind that comes from extreme activity. There is still the glory of achievement to be had.

The risks incident to living are greatly decreased, of course. Disease takes a smaller toll. We no longer live in the same fear of wild animals and mad dogs. The unknown still lurks round the corner, however. Sudden death is a little farther away but still not very far away. And we are not afraid! For we know neither the day nor the hour but only that sooner or later it must be so.

Even in modern life, too, we can go out and seek adventure of body and mind. Many people blindly and ignorantly act as though the world and mankind had reached perfection. Speak to them, reason with them and they will quickly admit

START YOUR CAREER QUIETLY

Snobbishness is regarded by the psychologist as a form of defence and often enough this is shown against the unknown intruder. Entrance to a career should therefore be made quietly, and not with a fanfare of information as to your personal attributes. It is better to observe the requirements of the group than to try on any kind of reform or suggestion which is not wanted. There was a time when uniform and the colour and quality of cloth worn, told every one the details of your work and status. This is not generally so now, but there are dress requirements which have to be observed. The locality in which your prospective firm operates is worth noting—whether you can get a mid-day meal—how you travel—and the conditions involved in passing from home to work. To some people these are minor points, but to workers in a very large city they may represent many days of sickness during the year. For industrial sickness is sometimes a protest, unconscious perhaps, against working conditions. The man who invented sandwiches surely did not intend them as a substantial meal, and the midday period ought to offer relaxation away from the work, which the sandwich habit does not encourage.

Many firms have recognized this by providing canteens and rest rooms. The welfare work of the firm is worth thinking about. In a typical case of two firms in the same trade, one offers good wages and poor conditions, the other lower wages and extremely good conditions. The latter firm never has difficulty with its staff, but the first firm has.

YOUR BALANCE SHEET

In making your choice of career, you are therefore drawing up a kind of balance sheet. On the one side you put the assets: those relating to yourself—which is the most difficult part to do—and those relating to the occupation you are choosing. On the other side you put the liabilities, regarding yourself and your prospective occupation.

You then consider yourself as an individual offering something to the community—not alone to a firm. The community has already decided over a long period of years,

that it is not so. They will realize immediately that in every sphere of man's activity there is further progress, unlimited further progress, to be made. And progress involves danger and adventure.

Let us take a few examples only of adventure to be sought in modern life. Mount Everest has yet to be conquered—it has already claimed many lives. The Arctic and the Antarctic and other parts of the surface of the globe are still not fully explored. Mankind still awaits a cure for cancer and for a hundred and one other diseases. There is always suffering to be relieved at bedside or in hospital. There is always gloom and unhappiness to be chased away. There are still unplumbed depths of the human mind and of the infinite universe. Man still seeks a saviour to lead him to the sanity of peace and goodwill.

Men and women in the last forty years have sought such adventure—Shackleton, Scott, Wilkins, Nansen, Amundsen and many others in the Arctic and Antarctic; General Bruce, Longstaff and Tilman in the Himalaya Mountains; hundreds of doctors and nurses in hospital and at bedside; Einstein at his desk and scientists in laboratories.

It is, too, in this spirit of adventure that the young man of today takes up motoring and aviation, knowing the risk but seeking the adventure of being in the forefront of one line of modern progress.

THE ADVENTURE OF LIVING

In these and a thousand other ways any individual man and woman today can seek the adventure of living dangerously and excitingly. There is not one of us, however, can escape from the adventure of living till the adventure is over and the life has fled. "We wake and we whisper awhile," the poet sang. And in that waking life and in that brief whispering, no end of problems and situations, successes and reverses, comedies and tragedies, await every one of us. Vincent Sheean wrote a whole novel round *A Day of Battle*, the day of the Battle of Malplaquet. The life of every one of us is full of stories far fuller of all the grand pageantry of life than any novel.

and by its division of labour, what the general outline of its demand will be. You may be clever enough to persuade enough people to change their minds. Snuff, for instance—the demand is rising again very slowly and may some day replace tobacco as a daily ceremonial. You might get in quickly and market it, in the right quantities, at the right price and in a packet which helps to sell the product. But if you are not clever, you cannot safely pilot a new idea or a hazardous career. You must follow the general stream of goods and services, and find out all you can about them.

The social and economic background of a career needs just as careful an investigation as the physical and psychological equipment of the individual summed up in his total personality. He should be ready for action long before he leaves school. Career is a life-long course, and at many stages a stocktaking is necessary for the sake of happiness as well as success. If, in retrospect, you are a failure or seek a change, you should not get out of your nest until you have another to go to. After the age of twenty, career change bristles with difficulties—not insurmountable, of course—which we shall discuss in Chapter XII.

Take the simplest record of all, a tombstone reading: —

Here lies
Mr. Everyman,
Born ——,
Died ——.

And think of all the agony of travail and the pain of parting therein surveyed without any mention of the joys and sorrows, loves and hatreds, grandeur and misery that must have intervened between the two. Add to them all the hopes and aspirations, the aims and ideals and you have a fair summary of the adventure. There can be and is in life for us all, the adventure of a pawn on the chess-board of life but a pawn that can understand the patterns and the moves and can win or lose the game for itself.

THE SEARCH FOR ADVENTURE

There are, then, three ways in which we can talk of adventure in modern life. There is the adventure of living, a big enough thing in itself, which comes to us all unbidden. There is the adventure involving hazard, risk and danger which from time to time overtakes every one of us. There is also the adventure, the danger and risk which adventurous folk like to go out and seek.

Let us take an example of each kind.

Samuel Pepys was the fifth child of a tailor in the City of London. He was educated at a school in Huntingdon and at St. Paul's and Trinity Hall, Cambridge. He married Elizabeth Marchant, daughter of a French Huguenot exile in England. He accompanied the fleet which brought back Charles II from exile, became Clerk of the Acts in the Navy Office, a Justice of the Peace, an Elder Brother of Trinity House and Secretary to the Admiralty. He worked hard and gained success. He lived in exciting times and saw a monarch return to the throne, the Plague, and the Fire of London.

Had it not been for the *Diary* he left behind in code, however, Samuel Pepys might have left no memory behind him. In many respects he lived a humdrum life. He lived and he loved and he died as do millions of other people. He

CHAPTER VII

THE FULFILMENT OF AMBITION

For most of us, at some time or other in life, the notion of a career is associated with the idea of ambition. It is right indeed that we should have our ambitions. For our ambitions can give direction and purpose to our lives as well as to our work. They are the source of that healthy competition which promotes the growth and development of modern civilization. And—let it be said as early as possible—they can be great without approaching that ruthless appetite for power and position of would-be Napoleons —whether in commerce, politics, art or any other field.

The study of ambition and of the methods of fulfilling it is a fit subject for every one. for normal people with normal wishes and desires. It is not the study of how to hit the headlines. Notoriety is a cheap and unsatisfying form of fame, and frequently a " game not worth the candle." The less spectacular ambitions are often more worthy and more difficult to fulfil than are the melodramatic ones. And it is reassuring to realize that with some knowledge of the technique of development and fulfilment, the seed of a fine, worthwhile ambition may frequently be found in the humblest of life-plans.

THE MEANINGS OF AMBITION

Now when two people are talking, it is essential that they have a common understanding of the subject under discussion, or they will merely become more and more confused through being at cross-purposes. If you are mentioning horses—racehorses—but your companion has something in his mind that suggests another kind of horse—a clothes-horse or a vaulting-horse—the outcome may be humorous but it certainly will not be helpful. So with ambition we must halt to gather up our ideas and make sure we are " using the same language." Without agreement on unit ideas, even the soundest and most comprehensible discussion and advice may be misleading, purely by being misunderstood.

was alive with all the pardonable foibles and vanities of mankind. Yet his record of his own life has shown us that he tasted the adventure of living to the full.

BLOWN AWAY FROM THE LAND

One of the most romantic stories history has recorded for us is the story of the first discovery of America by Europeans. About the year A.D. 986, Bjarni, son of Herjulf, sailed from Drepstok in Iceland, in an open viking boat to visit his father in Greenland. The journey was a hazardous one in itself, for in those days little enough was known about navigation. Bad weather overtook him and drove him southwards off his course, so that he missed the coast of Greenland. When he sighted land, it was low and wooded and quite unlike what he had been led to expect of Greenland, so he turned north and sailed on until finally he left the new land behind and reached his father's settlement.

Shortly after this, another Scandinavian, Leif Ericsson, set out to explore the new lands. He did so, and Norse settlements were established in North America five hundred years before Columbus sailed. The original journey of Bjarni was undertaken in spite of its natural risks. Adventure overtook him on the way, however, when he was blown off his course. So, too, adventure of a dangerous and hazardous nature can overtake any one of us in our daily round—even if it is only the adventure of being carried on to Crewe when we intended to alight from the train at Birmingham.

COLUMBUS SOUGHT ADVENTURE

Columbus also sailed west, on August 3, 1492, with three little ships and a crew of one hundred and twenty men. The three ships were the *Santa Maria*, a decked ship of only about one hundred tons burthen and two open boats—the *Pinta* of about fifty tons and the *Nina* of only forty tons burthen. Columbus believed, though he had no conclusive proof, that he would reach land again somewhere to the west of Europe, and, after many disappointments, persuaded Queen Isabella of Spain to finance his expedition.

"Ambition" is a word that, strangely enough, has lived up to its own modern meaning. Starting life in dubious circumstances, it has "made good" through the ages!

In the days of its Latin youth, the word from which ambition sprang—*ambitio*—was connected with the idea of going around, from which it came to have the more specialized meaning of touting for votes. It needs only a little imagination to see how this meaning was transmuted and became associated with the idea of an eager desire for honour.

When ambition came into the English language, well over five hundred years ago, it was still not quite respectable. Ambition was classed by a writer in 1449, for example, with pride and "other vain vices." More recently a dictionary gave two definitions: one "a desire of preferment, honour, excellence or superiority"; and the second "an inordinate desire of power or eminence, often accompanied with illegal means to obtain the object." But now the derogatory sense seems to have dropped away and the accepted dictionary definition is "aspiration, or ardent desire, for distinction."

FORMULATING OUR OWN DEFINITION

With this story of the life of the word as a guide and a warning, can we establish for ourselves a working definition of ambition? Certainly; what must it cover? It must include the desire for distinction, but of a kind that results in a man being a fine example, though not necessarily the best in the century. We want our definition to take us to the position of one of the top class; but it is not imperative, and probably not desirable, to be the top of that class. Again the definition must avoid the inordinate desire and the illegal means. And far from being trivial, it should take into account the need of an ideal of conduct to illuminate the resultant striving.

You may have reservations and qualifications of your own to make; that is only right. But our definition can be briefly framed as follows:—

> "A strong desire for distinction of a normal healthy kind, informed by an ideal and aimed at a manner of

It is true that Columbus expected to reach India by sailing west. He was not seeking the continent of America, and when he reached land he did not realize that he had discovered a new continent and not reached outlying islands of India. In fact, till the end of his life, Columbus believed that he had reached Asia! Hence, the new islands were called the West Indies. Actually, of course, it *is* possible to sail from Europe to India—through the Straits of Magellan.

On the way, Columbus had plenty of adventure including hardship, and nearly mutiny. The *Pinta* lost her rudder when only three days out and nearly a month had to be spent at the Canaries, refitting. On October 12 land was sighted. The important thing for us to remark here, however, is that the adventure Columbus got was adventure he had deliberately sought. So, too, we can go out to seek adventure today.

THE SPIRIT OF ADVENTURE

Adventure demands a spirit of adventure. And this fact must be borne in mind whether we are going out to seek adventure or whether we are dealing with the unexpected in everyday life. The adventurous spirit will go out to seek adventure. He—or she—will also " rise to the occasion " when danger or risk takes him unawares.

The spirit of adventure is essential to every one of us in everyday life, also. If we are going to regard all life as a great adventure and to get the utmost out of it that we can, we must enter into it in an adventurous way. We must expect something new every day and be prepared to meet something new every day. Even the most humdrum life is not just " one damn thing after another." No two days are exactly the same. And the small differences there are between one day and the next demand something new of us all the time, some growth of body and mind and soul.

So the spirit of adventure demands resource of us, flexibility and adaptability. It demands optimism, also courage and faith. We must not merely be prepared to deal with something new all the time, we must have a certain confidence in our ability to do so. The pessimist who always

living and towards an end in life which develops with the years and results in richer and fuller life for both the individual and the community in which he finds himself."

Keep this definition of ambition in mind throughout our discussion. There are other, less praiseworthy, aspects of the desire for distinction of which regrettably there are enough graphic examples to be seen in everyday life.

WE ARE ALL AMBITIOUS

Ambition could be fancifully described as the mental picture on the seed packet of life. But some folk are so industriously planting the seed and tending the ground, that they are unconscious of the picture or have a very vague idea of what it shows. Conscious planning and progress are always to be preferred to unconscious fumbling and groping towards an ill-perceived end. In fact, it is conscious planning and progress that alone are likely to lead to success and happiness. So we each must needs study a little the " picture on our packet " and seek conditions and methods which are most conducive to bringing the image into existence not only in the mind, but in hard fact.

Are you uncertain that you have ambitions? Ask yourself whether you are content to stay what you are and where you are until the end of your days. If you answer no, as surely you must, then be sure you have your ambitions too. An imaginary wave of childhood's fairy wand will reveal them. If my wishes could be immediately granted, where should I be? How should I live? What should I do with my life if I had the chance? Your answers are your ambitions.

AMBITIONS ARE LAUDABLE AND RIGHT

The true wishes to be and to do which stay with us are almost always firmly founded in our basic abilities. A small boy may pass through the customary phases of wanting to be an engine driver, a milkman, and so on. But these are just his childhood ideas of positions of power. His interminable attempts to make something will almost certainly

expects the worst usually gets the worst. He has no confidence in himself. He has no courage or faith.

Daniel Defoe's story of *Robinson Crusoe* was based on the real adventures of Alexander Selkirk, who was placed ashore on Juan Fernandez. In his novel, Defoe showed how a man, by infinite ingenuity, could make use of a minimum of material to build a home and a life for himself on a desert isle so that he only left it afterwards with a certain amount of regret.

Courage, adaptability, ingenuity and resource were the qualities displayed by Robinson Crusoe. All of these are qualities of the youthful mind. Bernard Shaw, at eighty, was still writing plays and was described then as "eighty years young." The human mind is the last organ of the body to mature. It retains its power long after the rest of the body has grown old. This youthfulness of mind, which is so essential to living life as a great adventure, is something we can have and keep till the very end.

THE QUALITIES OF THE ADVENTURER

For those who would seek adventure and derive satisfaction from adventure—even the adventure of living—the first qualification is a healthy mind and a healthy body. Physical adventure will demand more of the body than of the mind, adventures in ideas more of mind than of body.

Yet neither can exist without the other. The mountaineer, the swimmer, the hunter, all depend on the perfect co-ordination of mind and muscle. A false move may mean the difference between life and death, success and failure. And that co-ordination of will and effort is a matter for the healthy mind.

As we have already seen, the healthy mind depends largely on the health of the body. Glandular disorders can cause mental disorders. There are functions of the body which exert a profound influence over the conscious and the unconscious mind. In extraordinary ways that are not yet perfectly understood, the mind controls the body and the body controls the mind. The two are inextricably interwoven in the nervous system of the human body.

override the fanciful desires in the end, and he will become the architect, the engineer, or the craftsman that his earliest talents indicated. When he realizes fully his aptitudes in this direction, his ambition will be to exercise his gifts to the full. His greatest joy will be in doing so. And the world will benefit thereby.

You may take it then, that ambitions are right and praiseworthy when they mean the development and employment of your aptitudes. There is a parable close on two thousand years old which illustrates this point graphically.

THE PARABLE OF THE TALENTS

A man of authority went from his home to be appointed to the charge of a large province. But before he went he entrusted a certain sum of money to each of his men with the injunction that they should trade with it and give him an account upon his return.

The journey done, he came home and asked each for a report. One man had used his trust to multiply his share ten times, another had increased his five times, but a third had merely hoarded for fear of losing his share. And so in the new province the first was given charge of ten cities, the second of five cities, while the third not only gained nothing but lost that with which he had already been entrusted.

We should avoid this unhappy fate. Our talents grow as they are exercised. Our special aptitudes can become highly developed skills in the line we choose. Or, on the other hand, if we neglect them they become those wispy ghosts of lifelong reproach, the things that might have been. Let us look then at the various shapes and forms which ambitions may take. When we know these, we can more easily recognize our own, more easily set about developing and achieving them.

SHORT-TERM AMBITIONS HAVE THEIR PLACE

When you asked yourself that " waving a wand " question just now, you probably found that some of the answers brought to light wishes that at the best could only be

Courage of mind and body is also necessary, as is tenacity of purpose and mental honesty. Without these neither the physical adventurer nor the adventurer in ideas will succeed. The courage to live is, moreover, not the least important quality demanded by the great adventure. Many a man and woman has survived solely as a result of this courage. We may have a purpose in life, an aim or an ambition. If we have, they will lend us some sort of courage. They will demand courage of us, too. And so does everyday life.

Everyday life, indeed, supplies us with the most notable examples of this courage to live—the woman with an overwhelming burden of cares, the man who is suffering intolerable pain. Every reverse, every hardship, all suffering, demand this sort of courage of us, the unrecorded courage of the sick and the poor, the halt and the blind.

An aeroplane, not many years ago, made a forced landing with its two occupants in the Sahara. They had no food and little water and day after day passed without sign of rescue. When they had long given up hope, one man, already parched and apparently facing a horrible death, drew his revolver and took his own life. An hour later, relief came, and the man who had had the courage to live was saved. Such things do not happen every day of the week, but this is the sort of courage that is demanded of us all in the course of our lives. Two people are wrecked in the same sea and are swimming for very life. One sinks—the other struggles on a little longer and reaches land or is saved by line or lifebelt. So it behoves us all to have courage and heart all the days of our life.

PREPARING FOR ADVENTURE

Those who would go out to seek adventure must of course prepare themselves for it, the nature of the preparation depending on the nature of the adventure. The surest way to secure adventure is to set yourself a goal in life and then strive to reach it. Having set yourself a goal, a purpose or an ambition, you must assess for yourself its precise nature, what it will demand of you and what obstacles there will be in your way. Before actually taking the high road to the

described as "short-term" ambitions. Perhaps you were disappointed that you did not immediately unearth a life-plan of which any one could be rightly proud. In actual fact, it would be quite unusual if you did so. Most of our conscious ambitions when we first begin to think about this question are plans for the immediate future.

The girl or boy in the fifth form at a secondary school will almost inevitably have a short-term ambition to pass matriculation successfully. It is a very desirable ambition, and a necessary step to a large number of careers. Your short-term ambitions similarly are probably steps in preparation for bigger things, or even steps in the major ambition itself.

We progress most steadily by watching our next step, our immediate pathway, providing we know the general direction is right. It is necessary, as we shall see, to follow a star. But there is a kind of horse which is called a "star-gazer." Every knowing rider avoids it, because with its neck outstretched and its nose pointing upwards, it may go well over smooth ground, but it is almost certain to fall when it comes to a fence or hedge which needs to be jumped. With its eye on the sky, it does not see obstacles clearly, and is likely to misjudge them and bring down both itself and its rider.

PRACTICAL STEPS IN LIFE

Short-term ambitions are practical steps in life. It is better to act upon a small ambition, than merely to dream of a big one. Short-term ambitions are, in fact, the key to tackling large and difficult tasks. They are the bricks with which we build our house, and there is no harm in getting a few bricks together early, even if we are not absolutely clear what kind of house we are going to build.

Consider the case of a young man who has developed his social talents and is a charming, courteous and interesting companion. He has spent most of his holidays in France, though he lives in England. And being interested in the good things of life, he has made a hobby of studying how wines are made, where they come from, how and when they should be taken. All these things have been the subject

fulfilment of your ambitions you must spend some time preparing yourself for it. You must spend some time acquiring the qualities of mind and body which you know are necessary.

For instance, the ambition you set yourself may be the welfare of animals. Before you can do any serious work for the welfare of animals you need to know their bodily make-up, their food, their habits, how they suffer and the causes of their suffering, and much else, too, about them. When you have learned these things you will be ready to start out to relieve the sufferings of animals. Should this be your ambition you will find no end of adventure and probably no little danger in doing so.

Your interest in life may be the interest of a Darwin. Charles Darwin, the English naturalist, laid the foundations of his life's work when he accompanied the *Beagle* on a surveying expedition to the Atlantic and Pacific. He opened a notebook in July, 1837, containing facts bearing on the relations of species of animals to each other. After long years of preparation he promulgated his theory of natural selection in 1858. He attributed his own success to " the love of science, unbounded patience in long reflecting over any subject, industry in observing and collecting facts, and a fair share of invention as well as of common sense." His adventure was primarily among ideas and in the furtherance of human knowledge. He had no little physical adventure incident to it.

You, on the other hand, may be appalled at the suffering of humanity. There is more than one way in which you can attempt to relieve human suffering. Your horror may be at the social conditions which create the suffering, and you may take up a political career with the ambition of doing for men and women today, through legislation, work such as Lord Shaftesbury did last century. Your horror, on the other hand, may be at the diseases which afflict mankind and the accidents which maim them and kill them. In that case you may study medicine or science and try to emulate the work of Louis Pasteur, Lord Lister, Sir Ronald Ross, Frederick Grant Banting, and many others.

of short-term ambitions which he has happily fulfilled. But sometimes, working in his bank, he feels that he has no real ambition, no plan for his future. What are the uses of his short-term ambitions to him?

UNCONSCIOUS LIFE AMBITIONS ARE COMMON

In all probability this young man's achievements and talents are, as a result of his unconscious striving, towards an unrecognized life ambition. For it is a fact that many of us have quite strong ambitions of which we realize practically nothing. In this case the young man went on with his work feeling vaguely dissatisfied but not unhappy until one day he struck up a friendship with a man who used the bank and whose business was importing French wines.

The bank clerk's ambition crystallized. " Here is a job I could really work at," he said to himself. He started as a traveller in wines with his acquaintance's firm. In a few years his knowledge of wines, his love of France and the French language, his liking for good living and his personal charm and bank training resulted in his becoming an assistant manager and eventually a director, earning his livelihood half the time in France and half in England.

This is a very clear example, and the story of a fortunate man. Many of us have to work harder to get where we wish to be. But it is very evident that the first step is to find out roughly what we do wish to be. Is there a way to do this?

BRING AMBITION TO CONSCIOUSNESS

Yes! Take a look at what you have done and at what you wish to do, and you will certainly obtain a clue. Write out a list of the things you do and are fitted to do, making them as definite and detailed as possible. Omit the fact that you went to the seaside, omit that you would like to go again. But if you went for a riding holiday and got up every morning at six to groom horses, or if you stayed on a farm and worked like a farmhand for ten days—certainly include that. Write down the things at which you have worked hard—for the joy of it—and those short-term ambitions that you

You may, in a humble way, study first-aid only, or take up nursing. If you practise either of these you will not only participate in the more unhappy adventures of other people, you will also be living an adventurous life of your own in the sense that there will always be something new for you to do and for the whole of your life good deeds to be done for other people. The moral of all this is that whatever your ambition, whatever your aim in life, you will find that it cannot be served without much study, much preparation and much forethought.

THE CONQUEST OF FEAR

Fear, of course, is nothing to be ashamed of. We all have fear in our hearts. This fear and timidity must not be allowed to prevent us from reaching our goal in life. It has even been claimed that the really brave man is not the man who wins the V.C. by performing heroic deeds in the heat of battle and without feeling fear, but the man who has a difficult and dangerous task to do, is afraid, and knows he is afraid, but still does it by sheer force of will because he knows that the deed he does is good.

So the conquest of fear and timidity may come by sheer force of will. They will come better still, however, and the most difficult tasks will be undertaken most easily and most confidently by the man and woman who has a high purpose in life. It is in this way that the mother will sacrifice her life for her young, because she has in her heart a love which conquers all fear. It is in this way also that hundreds of martyrs to humanity have faced their trial, cast out fear, and sacrificed their lives.

FREEDOM FROM ANXIETY

There is another sort of fear which we must all cast out, too, if we are to get the most out of the adventure of living—the fear of tomorrow. Many a man and woman whose life is cast in uneventful circumstances, is yet circumscribed by feelings of insecurity. It is a folly and an error to take over-much thought for tomorrow. That man or woman alone who is prepared to live life from day to day without worrying

know are not all pleasure but which attract you tremendously.

Then ask yourself: "Where would these things lead if taken to their logical conclusion?" Take your courage in your hands and allow your imagination full rein. Ask an experienced, but enthusiastic and successful man in that type of work what prospects there are for a beginner. Read books about it. Get magazines on the subject. Only by such means will your ambition be brought from an unrecognized idea in your unconscious mind to a plan worth working on.

This step is such an important one that we shall return to it again later to learn more about how it happens; how one day ambition will knock at your door with an imperious clatter you will not be able or wishful to ignore.

EVERY ONE NEEDS A CONSCIOUS AMBITION

Every ship must have a compass, every traveller a map. Without, either will probably follow a haphazard course, go round in circles, travel for days and end up, maybe, once more at the starting place. What use is that? It is as bad as the fate of the man who follows the fellow immediately ahead. One has initiative but no direction, and the other direction but no initiative.

The need of every one of us for a conscious ambition requires no more explanation than that. An ambition worked out to a conscious plan gives direction to life, it enables us to make good and economical use of our powers instead of wasting time and energy veering about on our course, and it enables us to keep going at times when without a plan we should undoubtedly give up. The periodic passing of the milestones is encouraging on a journey; without them there would be times when we should feel we were making little headway and we should be discouraged.

The unhappy man is frequently the one who says: "I am getting on in years and I don't seem to have done anything. Where am I getting to? If only I knew where I wanted to get, I could be so much more content."

Compare this with the career of such a man as Sir Isaac Newton. As a boy of twelve, he built a sundial, and

what tomorrow may bring has a full opportunity to savour and to enjoy the pleasures and the adventures of today. Feelings of insecurity and of unhappiness come from worrying about the future. Let the future take care of itself.

Material security and material wealth are of little value in themselves. If they come to you, you should enjoy them as they come. You must not make material security your aim and ambition in life, for the more you pursue it the farther away it gets. There is a divinity within you, in your own heart and soul, character and personality, which you should seek and cherish. In it alone you will find your security and your happiness and contentment and not in the material things you can lay up for your old age.

THE HABIT OF HAPPINESS

In everyday life and in every walk of life we can see examples of the two types of people. The one is the happy-go-lucky man and woman who spend their money as they get it. They are usually open and generous people and enjoy every minute of their lives. The other type of people who lose their enjoyment of life because of their continual feelings of insecurity, include the office worker, who is afraid every week that he may lose his job, and who is worried to know what he will do if he does lose his job. It also includes the rich man whose money is a source of anxiety to him all his life, in case he should lose it. The wills that are published every day in the London *Times* contain constant examples of these people who have secured their position in life but have been under the constant dread that by misfortune or by government taxation they may lose it.

All of these people, from the middle-aged office worker who is worried about his job from week to week, to the rich man whose money is a burden, are suffering because they are allowing the future to overshadow the present. Their lives would be far, far happier if they emulated the happy-go-lucky man and woman whose chief concern is to enjoy the present while they have it. Moreover, even in enjoying the present they are building up a habit of happiness for themselves and for others, which, though they may not be aware of it, will

formed an ambition to understand the stars. His fame was a by-product. He did not set out to shake the world; he did so incidentally while studying the universe. That was his lifelong ambition, a clear and definite one. He studied light and the stars. He saw—so the story goes—an apple fall. And after twenty years of work he published in 1687 his great book *The Principia,* in which he announced the principle of universal gravitation. He died at eighty-five after a happy and successful life through which a clear ambition had guided him as surely as the stars pass on their appointed paths through the heavens.

YOUR PURPOSE IN LIFE

We have spoken so far of ambition as giving direction to a life. But direction without a purpose may run the ship on the rocks. And ambition without a purpose in life behind it can have a similar effect in the life of a man or woman. What kind of purpose should we find in our ambitions therefore? What reasons ought we to be able to see in them?

Think back over what has been said, and three will suggest themselves to you. There is our definition of ambition and the story of the talents which both give reasons.

First, an ambition must naturally provide interest for the person who has formed it. It has its initial reason when it brings him a richer and a fuller life. But that is not enough alone. Sir Isaac Newton might have amused himself, but his ambition to know more about the heavens would have been a waste of time to the world at large if he had not been able to add to mankind's knowledge by indulging his personal bent. Finally, in doing this he gave full expression to his wonderful gift for mathematics; he used his endowment, which we have already decided is one of the reasons for approving a healthy ambition.

So you see that behind any successful life ambition—and any short-term ambition, too—there must be some version of this threefold purpose in life: (1) to employ one's natural talents and (2) in a way interesting and remunerative to oneself and also (3) in a way to benefit the world of men and women at large.

last them all their lives and will sustain them even in adversity.

THE CONQUEST OF INFIRMITIES

Infirmities of mind or of body may be obstacles in the way of our adventure, but, as we have already shown, there is no reason why these obstacles should not be overcome. We have already mentioned the case of Helen Keller, the girl who was deprived of the senses of sight, hearing and smell when not two years old. She received a special education from loving teachers and, though deaf and blind, became a graduate of Radcliffe College She has also proved to be a gifted authoress and has written some amazing descriptions of things she has never seen. Many blind people, indeed, seem to acquire a heightened perception of life through their other faculties. In some queer way they seem to get very much the same sort of satisfaction out of life and out of the things about them that other people get with their full sight.

Beethoven, the greatest of all European composers, was afflicted with deafness at the age of thirty-two. His deafness gradually became complete, yet he wrote his greatest pieces of music after he was thirty-two and after he had become deaf. Deafness might appear to be an insurmountable obstacle to a musician, yet Beethoven overcame this obstacle and is still remembered as one of the greatest creative musicians of all time.

ADVENTURE IN SPITE OF OBSTACLES

President Roosevelt suffered from infantile paralysis as a youth, but became one of the world's leading statesmen. Demosthenes suffered from a bad stammer, but became one of the world's most famous orators. Sir Cyril Arthur Pearson, a British newspaper proprietor, lost his sight a few years before the war of 1914-1918. He was forced to give up his newspaper interests, but did a tremendous amount of good work for other blind people, as founder of St. Dunstan's Institution for soldiers blinded in the war. There is one record of a man who lost both his arms but learned to hold a brush between his toes and to paint.

Whether these purposes are carried out on a high level or among the common tasks of life matters little. The dustman may not have a high calling, but it is a very necessary one to the community. And the holiday spent among horses which we mentioned earlier may easily develop into an ambition to run a riding stable—with consequent (1) employment for the lad's talents, (2) a living and an interest for him, and (3) a source of health and enjoyment for his clients.

BAD AMBITIONS TO AVOID

When a man neglects one of these three main requirements, he finds himself saddled with a bad ambition which can never satisfy him although he may fulfil it completely. He may gain the world, but he loses his own soul—and what kind of a devil's bargain is that?

One of the most common of mistakes in choosing an ambition is that of failing to find *permanent* employment for one's talents. Any one who has worked long for an examination knows the flat feeling of not knowing what to do next which comes with the news of having passed. After so much striving it seems like an anti-climax. Fortunately the feeling goes, because an examination is almost always a preliminary to other activities. But an isolated ambition is little use if it can be attained completely in a year or two, or even in twenty years. For when the time comes the man or woman who has won the aim feels as lost as a ship without its rudder.

This is the fact which accounts for the somewhat curious antics of certain men whose ambition is to make a fortune, and who lose it as soon as they have won it—in order to start again! One such was famous in that branch of farming which is known as market gardening. He grew fruit and flowers for the luxury markets of the big cities. Starting in a small way on land left by his father, he made a fortune in England, and gambled and flung it away. He went to America penniless, started as a labourer and made and lost a second fortune. Finally, he came back to England, made a third fortune, and married. The end of his life was unhappy, despite this amazing feat, for he had no reason or energy to make a fourth fortune—his wife stopped him

Elizabeth Barrett was involved in a riding accident as a young girl. She was debarred from an active life for some time, and an over-solicitous father succeeded in making a confirmed invalid of her, so that at length she was unable to leave the house at all. During this time, however, she read extensively and began to write poetry. Through her poetry she came in touch with Robert Browning. The two of them fell in love immediately they met and Elizabeth Barrett, under the influence of his strong personality, overcame her own obstacles to the great adventure. In spite of her father's opposition, she made a runaway marriage with Robert Browning and settled in Italy where the two of them were ideally happy. In spite of her previous debility, she had a son who survived her.

In certain respects Elizabeth Barrett must have had a submissive character. As long as she remained with her father she remained an invalid, but chiefly, it has been suggested, because her father wished her to be an invalid. It was only when she came under the influence of another and stronger personality that she broke away from her infirmities and her old life.

The truth of the matter is that there is scarcely any impairment of the body that cannot be overcome by people who are prepared, and who have the courage, to do so. The very overcoming of the obstacle is an adventure in itself. It also results in such a growth of character and personality that the person who does succeed in overcoming the disability of the body often does great work for humanity.

ADVENTURE WITH THE CHANGING YEARS

With increasing years the nature of the adventure changes. The first adventure of the youngest child is probably the discovery of its own body. There follows the adventure of discovering how to place bricks together. Then perhaps the thrill of the first visit to the zoo or to the pantomime. Then the excitement of the first day at school. As we grow older the adventure may be the thrill of the first trip abroad, the thrill of the first night at the theatre, the thrill of the first party and first party frock, the thrill of a new hat.

flinging his money away, and his advancing years stopped him working in the furious way he had once done.

SELFISHNESS MEANS FAILURE ALWAYS

Of course, this lack of permanence in the employment of abilities is not the only kind of fault which creeps into ambitions, although it is probably the main one. Many ambition errors come from ignorance of life and narrowness of concept. And generally this is expressed in a failure to see that an ambition must benefit the community as well as the individual. Thus we get the notorious gangsters who arose at one time in certain American cities. Men with high courage and great business ability who forgot that they had a duty to the world as well as themselves. Inevitably their anti-social behaviour ended in disaster for themselves in addition to the misery it brought to others.

Ambition which fails on the score of being unsatisfactory to the individual himself seldom, if ever, arises except where an ambition is forced upon a person by another party. Over-solicitous parents, teachers and guardians do this sometimes. And it is legitimate for the victim of such shortsightedness to do his utmost to be honest. An unwanted ambition—if that is not a contradiction in terms—can only end in misery and failure. And surely an ambition is unwanted and unhealthy when it fails to exercise the natural abilities of the individual and to give him or her satisfaction in doing so.

AMBITION NEEDS A HIGH IDEAL

Is there any way of guaranteeing that you shall not slip into these errors? There is. And perhaps it will be helpful at this stage to recall the mechanics of successful ambition in concise form.

1. A life ambition should be a conscious aim towards distinction. It can be made up of any number of short-term ambitions.
2. It must be guided by a basic purpose in life, which falls into three parts:—

   (*a*) The individual's talents must be employed to the best advantage.

The greatest thrill of one child's life was his first visit to the country. He was a slum child and had been taken from London for a fortnight's holiday under the care of the Children's Country Holiday Fund. When he returned to his playmates he described how he had seen " the singing birds fly loose." Never before had this child seen a bird out of a cage. In the same way many hundreds of thousands of children in England had one of the greatest adventures of their lives when they were evacuated from the cities of England on the outbreak of war in 1939.

A TECHNIQUE FOR THE ADVENTURE OF LIVING

In a sense, we have no need to search for adventure. Adventure comes to us all unbidden. If you want a technique for the adventure of living, even in the humblest way, it would be to make yourself and keep yourself healthy in body and mind. Then, whatever adventure may come unexpectedly, you will find all your faculties of body and mind alert to meet it and to extract the greatest possible satisfaction from it. You must realize the value of your body and mind. There is, indeed, no value you can put on them that will be too high.

In everyday life there are adventures of every kind. There is adventure in the home, the adventure of meeting other people and the adventure of clashing with other personalities. There is adventure in your work and again the adventure of meeting other people and the satisfaction of doing a good job well. You will be advised not to place too much stress on security in life, because the real adventure is in its very insecurity. It can be a very dull life when you know from day to day and hour to hour exactly what is going to happen to you.

Even as we grow old, life does not lose its savour. We look backwards more, with pleasure or with regret, but however short the time we have to look forward to, so long as life goes on the adventure goes on, too. So the technique of living life adventurously is to keep yourself healthy in body and mind, to face whatever comes with courage, and to place more stress on the building up of your character and your

(*b*) His ambition must satisfy his own requirements of life.

(*c*) It must benefit the community.

3. The whole should be illuminated by an ideal of conduct and character.

Point number 3 is the check which, if satisfied, guarantees that all will be well. Through history, the world has been full of arguments about the ideals that men follow. There are many who live for their ideals, and there are some who die for them. Greatest of all as ideals of conduct and character are the religions of the world, and the prophets that inspired them. But besides these, many a man takes another as his ideal. Many a boy absorbs the public school idea in his youth. And dozens of professions have their own codes, their own ideals which a man may do well to follow.

Psychologists say that the most important factor for mental health is that a man should have an ideal of his own conduct as the mainspring of his life; then whatever happens, while he lives he has this support through all vicissitudes.

WHERE RELIGION ENTERS IN

Some men, through a rich experience of life and people, compound their own ideals instead of adopting a ready-made code or the life of another as a model. Edgar Wallace, of whom we shall have something more to say a little later, explains in his autobiography the ideal which maintained his faith throughout an amazing career. He writes: "I have sought nothing so illusory as 'success'—rather have I found new footholds from which to gain a wider view, new capacities for gratitude towards my fellow-man, and a new and heartfelt sense of humility as, from my little point of vantage on the ever upward path, I watch the wondrous patience and courage of those who are struggling up behind me." Actually Wallace was never content to watch others. He always helped, and his generosity was on a par with his tremendous output of work.

You will see that it is at this point that a man's practical religion comes into contact with his ambition. We find that ambition must not only serve to employ his talents, provide

personality and on the store of memories you are laying up for yourself than on the material wealth and material security you can gain for yourself.

PHYSICAL ADVENTURE

To many people the word adventure means physical adventure. If, like most young people, it is your wish to live life dangerously in the physical sense, you must first of all discover your own body and its physical powers, for you cannot hope to succeed physically in any task that is beyond your physical powers. Besides needing to understand your physical powers you must also know their limitations. You will only discover the extent of your physical powers and the limitations of your physical powers by using them. By using your physical powers you will also increase them until you may be amazed at the tasks you can undertake. When the call is made on you, you will find that you have the power to do almost impossible feats, to suffer incredible hardships and to come out unbroken.

On August 1, 1914, Sir Ernest Shackleton sailed in the *Erebus* on a voyage of exploration to the Antarctic. After enduring many hazards, he and his party were caught in the ice, their boat was crushed. For some time they lived in tents on the ice floes until the floes cracked and the *Erebus* disappeared beneath the sea. Finally, they took to an open boat and through frozen waters and Antarctic gales fought their way by sail to the coast of South Georgia. The journey was a most arduous and most hazardous one, demanding of the men and of the navigator, Commander Worsley, the greatest skill, strength and endurance.

Their trials were not yet over for they were landed on the wrong side of the island. On the other side was a whaling station where food and some small comfort existed. As some of the others were too weak to move, Sir Ernest Shackleton, Commander Worsley and one other set out to cross the island by foot. A range of lofty mountains intervened, but with difficulty they surmounted it, finally sliding down the icy slopes into darkness but as it happened into safety. Sir Ernest Shackleton died at South Georgia in 1922 of angina

him a living, benefit the community, but it must also serve the individual's God in the individual's own particular practical way—by action and living, as well as by words.

THE END AND THE MEANS

Is it necessary after discussing ideals to say that the means of fulfilling an ambition should be as worthy as the end itself? Perhaps it is. For a fatally easy error to fall into is that a good end justifies any means. We cannot subscribe to this doctrine, and a little thought will show why. Taken to its extreme, it means that any modern Robin Hood could rob banks without a qualm, providing he passed the money on to hospitals. Human nature is not built to withstand such a conflict between right and wrong in one character: deterioration will result and the gifts cease.

The end and the means in fulfilling an ambition must both be satisfying. The means must qualify under the headings we quoted in speaking about ideals, just the same as the end must do. And when the means are worthy of the end in view, you can be sure that the final result will be all the more commendable. An example of this is in Rudyard Kipling's short stories, many of which are masterpieces. Why? Because his method of writing was elaborately painstaking. Describing the process he explained what he called the "higher editing" which consisted of letting a tale lie by for a period and then blacking out (with brush and hand-ground indian ink) those words, sentences and paragraphs which seemed unwanted. "I have had tales by me three or five years which shortened themselves almost yearly," he says. How could a man fail to attain to a worthy end when he pays such attention to the means?

Finally, on this aspect of ambition, you have to bear in mind that the means is the way you live, and the end is only something you may from time to time achieve—though generally in part only.

THE PLACE OF AMBITION IN LIFE

Do you find that fact discouraging? It should not be so, for it has been truly said that it is better to travel hopefully

pectoris during a later expedition. Commander Worsley survived to tell the tale of one of the most amazing adventures and escapes in the annals of mankind.

HEROES AND HEROINES OF THE SEA

Grace Darling also found in herself the physical ability to perform a feat that we should normally consider beyond the capacity of a young girl. Grace Darling was the daughter of the lighthouse keeper on the Longstone, in the Farne Islands, off the coast of Northumberland.

On September 7, 1838, the steamer *Forfarshire* was driven on the rocks about a mile from the lighthouse. In tumultuous seas, Grace Darling persuaded her father to help her take a boat out to the crew when every one else had refused to go. Nine of the crew were saved and tended in the lighthouse for two days before the gale subsided sufficiently for them to be taken to safety on the shore. At the time when she accomplished this feat, Grace Darling was only twenty-two years old; she died four years later of consumption.

Another hero of a similar occasion was F. C. Hicks, of the Scilly Isles. In another wild storm off the Scilly Isles, an American seven-masted schooner, the *Lawson*, took refuge under the lee of a small uninhabited island. The life-boat put out with a pilot and stood by the ship. The illness of one of the crew of the life-boat forced the life-boat to return, the life-boat crew believing that the *Lawson* was safe for the time being. During the night, however, the gale increased in force and by the time morning had come the *Lawson* had disappeared.

The gale had now reached such a fury that the life-boat men refused to go out again. F. C. Hicks, whose father was the pilot who had been put on board the *Lawson*, set out alone, in a small open boat to search the rocks where the *Lawson* had perished. On the rocks he found three of the crew of the *Lawson*, but not his own father. Here again is an example of a man who found under the stress of circumstances strength and endurance beyond anything that could have been expected, for Hicks was really a carpenter and a farmer and not a seaman or one of the life-boat crew.

than to arrive. The pleasure and the sense of achievement in a walk or a motor ride or any journey is in the travelling—the means. The arrival is an end, but as we have to pass on in this life, the best of ends when finally achieved can only be a passing joy.

A fine example of a satisfactory ambition was that of Sir Isaac Newton's which we have already discussed. It kept him employed and happy from boyhood onwards through a life of eighty-five years. And when he passed on he did so realizing that there was work for hundreds of years for those who followed after him. He said: "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself by now and then finding a smoother pebble or a prettier shell, while the great ocean of truth lay all undiscovered before me."

The place of an ambition in life is that it keeps us continually striving, aiming at distinction in a field of endeavour which we find satisfactory in all ways possible. No man can ask a greater blessing than a satisfactory ambition with the power to fulfil it in some measure. For thus his activities are given purpose and meaning throughout his days.

FINDING AMBITION: MEN WHO MEANDER

If a man has not found any such conscious aim in his life, that is no cause for worry. Seeking diligently, he will surely find it. And as you will be shown, there are many who have climbed to great heights but who nevertheless had difficulty in the early years in finding a path that suited them.

The driving force of ambition at all stages is the will to live. Age and experience and study bring the wisdom that enables us to guide the force. But until this wisdom is gained, almost any chance event will set us off in a new direction. This adventuring, in different forms, would seem to be a necessary apprenticeship to settling down. Some people do it very actively, others act almost entirely through books or hobbies. Some lucky people (or less fortunate ones, according to your point of view) seem almost to avoid the adventuring stage altogether. Such a wanderlust is worth

THE LIMITATIONS OF THE BODY

There have, on the other hand, been many cases of people who have tried something beyond their physical power and who have lost their lives because they did not know the limitations of their own powers and their own endurance, and because they found, under the stress of circumstances, they had not the extra power and endurance which would have saved them.

Captain Slocum was a man who did much to set the modern fashion of sailing round the world in small boats. In the late nineteenth century he was a sea captain without a ship. In a backwater in New England he found a small, practically derelict, boat of about thirty feet overall measurement. He acquired this and set to work to practically rebuild the whole boat. After months of hard work, the rebuilt boat, the *Spray*, was launched and provisioned and he sailed from Boston on a trip round the world, alone.

After various amazing adventures, during which for long periods of time he left the boat to sail itself while he was asleep or ill below decks, he returned safely to Boston. A year later, however, he sailed from Boston again on another long voyage and was never heard of again. During his first voyage he discovered his own capacity and the capacity of his boat, and rose successfully to extreme danger and extreme difficulty. Though his fate is still completely unknown, his last voyage proved that he either did not know his own limitations and the limitations of his little boat, or that he ignored them and paid the penalty.

PREPARING FOR ADVENTURE

If, then, you are going to seek physical adventure, you must prepare your body for it. By proper exercises you can increase your physical strength and your physical endurance out of recognition. If you have, as we suggested before, decided for yourself the nature of the adventure you are going to undertake and the demands it is likely to make on you, your training for it will include practice along the actual lines of your adventure.

The athlete, for instance, will not expect to win a

attention if only to show that it is a passing phase that can be grown out of. It is nothing to worry about if you are experiencing it or know somebody who is.

Most streams meander in many twisting ways before they find breadth and direction. Dozens of great men and women started with a string of different jobs. Edgar Wallace, journalist, playwright, and best-seller, is almost an extreme example. His first job was a spare-time one as a newspaper boy. Then he became a machine-hand at one printer's works and a paper storeman with another. A third printing job and then a position with W. H. Smith & Son, the newsagents, followed. After this a post near the Old Bailey, a job in a bookshop, another making mackintosh cloth in a rubber factory, a leather job making boot heels, and other positions that are not recorded.

A journey to Grimsby culminated in a winter voyage to the Iceland fisheries in a steam trawler. It was so dreadful that Wallace walked home to London when the trip was done —in a pair of seaboots two sizes too large. Milkman, mason's labourer. night watchman, builder's labourer, it was from soldiering that Wallace eventually stepped out to become a writer and to develop into the successful genius of swift production still so well remembered. When he did this it was a conscious move, not a chance circumstance. He had found his ambition; he bought himself out of the army to start his life work.

THE PSYCHOLOGICAL SOURCE OF AMBITION

This period of searching and learning which precedes the establishment of a recognized healthy ambition is somewhat akin to adolescence in the human body. It is an uncomfortable time during which the individual feels vague longings and stirrings without being able to understand himself or satisfy his feelings. But it is a time we all have to live through in our physical lives, and most of us in the field of ambition. You can be assured that in the normal individual an awakening will come sooner or later—though actual facts show that sometimes it is long before seventeen and at others after thirty-seven or even much later.

Marathon race without preparing his body physically and without running trial races. The airmen, who have done so much for the advance of aviation, have prepared themselves physically by undertaking long periods of training. They have also needed to be familiar in practice with every advance in aviation up to the very point from which they have started. Captain Slocum, who lost his life in his adventure, had considerable physical strength and endurance to undertake it. He was also familiar with the science and practice of sailing and navigation.

You must remember, too, that even in physical adventure you must not neglect your mind. For, as we have already remarked, the most strenuous forms of physical adventure demand the most perfect co-ordination of mind and body. If the adventure is to have a chance of a successful issue it must be planned in all its stages beforehand, too.

The pioneer flights from England to India and Australia, for instance, were only undertaken after weeks and weeks of paper planning beforehand. The commercial air service between England and the United States was preceded by months and months of office planning and study of the weather and research of all kinds, and by actual experiment with aeroplanes and men.

No matter what the nature of the physical adventure you may decide to undertake, you will find that an active and healthy mind is necessary for the planning and the details. Suppleness, ingenuity and resource (all mental qualities) are necessary in the fulfilment of the adventure at all times when the unexpected arises as it so often does. Modern adventure, too, most frequently demands a great deal of technical knowledge of one sort or another.

Practical hints for the man who wants to go out and seek physical adventure and seeks advice how to find it are, first of all, to know your capacities of mind and body. You must take into account your own inclinations and tastes. You must then examine the fields yet to be conquered and find out exactly where you are likely to find the adventure that will most please you.

There are still, for instance, many corners of the globe yet

It is interesting and illuminating to see whence ambition comes in the psychological sense. As you would expect, the psychologists are very down on the "eminence at any price" type of old-style ambition which we discussed when talking about our basic definition. But as is to be expected, the "good" ambition comes from the same source. Every human being starts life as a weakling, as a babe that cannot fend for itself. But as the brain of man grows quicker than the body, this fact of being weak soon becomes impressed on the child mind. There need not be a so-called inferiority complex, but there is always a normal feeling of inferiority. When we feel inferiority, we naturally set about remedying it. We have to prove ourselves worthy—to ourselves and to the world. And the plan we adopt for doing this is our ambition.

The person without a conscious ambition is not necessarily one without normal drive. He or she is usually one who is still seeking a satisfactory means to satisfy that urge. That means, when found, will be his or her ambition.

But it must be noted that a normal desire for distinction is psychologically much more healthy than the virulent desires of some who obviously have [illegible]-exaggerated inferiority feelings to make up for. To these the psychologist says: "The only normal goal for human ambition is to know more about the world we live in, to understand our neighbours better than we do, to live so that life is richer and fuller because of the quality of our co-operation. All other ambitions end in death, insanity, or the tragic crippling of body and soul."

REASONS FOR OUR FINAL CHOICE

The last point from the psychological angle is to discover what makes a man take the plan he does. Family competition or family position—being the first son, a second child, having a twin and so forth—have a large effect as you already know. The eldest boy tends towards conservatism; he loves things to stay the way they are, for once he was a child with his parents all to himself. He frequently becomes a leader, he may make a good teacher, he is something of a pioneer. The

to be explored; there is still room for men of the calibre of Captain Cook. There are still new land, sea and air records to be established. There are still empty countries to be colonized in the same spirit as that of the people in the *Mayflower*. There is still pioneering to be done in many fields. If your idea of adventure is merely to travel and see the known world for yourself, the gates of the whole world are open to you. If you want adventure and danger you can almost take your choice.

ADVENTURES OF THE MIND

On the other hand, you may be a bit of a philosopher or a scientist and hanker after adventure in the realms of science, of the mind and of ideas. If that is the case, you must first of all discover your own mind, its capacity and its limitations. For, once again, you cannot succeed in the world of science or the world of ideas if the task you set yourself is beyond your powers.

Adventures of the mind also demand considerable preparation before you embark on them and considerable preliminary training. Darwin, as we have already said, spent twenty-five years in the development of his theory of natural selection of species. Einstein was thirty-six before he developed his famous theory of relativity. The preceding years were spent in gaining a working knowledge of science and mathematics and in particular of non-Euclidian geometry. Louis Pasteur was forty-two years old when he discovered the secret of inoculation for hydrophobia. The preceding years of his life were spent in preparation and in experiment.

PREPARING THE MIND FOR ADVENTURE

It is highly probable that you will not have the desire for adventure in the world of ideas unless you also have the capacity to do some notable work. The study of the living mind is a comparatively recent branch of science and one about which we still know comparatively little. The specialists, however, tell us that every action we take which involves thought involves two factors. One of these factors

second child may often rebel against authority—it is too much like his once always-ahead elder brother. So he may be the more ambitious child for all his early years he has had a pace maker.

In what field of activity a man or woman will demonstrate this life pattern depends on his inherited intelligence, the abilities and aptitudes that he has developed in the early years of his life, the interests gained from time to time from various adults who have been his ideals and the chances that bring him into contact with work which excites his interest and fits his capabilities. In the final outcome, providing you pick something that suits yourself and is socially useful you cannot go wrong.

LEARN TO LIVE ADVENTUROUSLY

If you have not yet found your main ambition in life, do not make that an excuse for sitting back and waiting. The stream that is looking for a convenient valley cannot afford to lie idle. It must twist and turn and find something new—and so must you.

It is not uncommon to see a person of unusual talents frittering away his days while another man of less aptitude but more thrust gets ahead in both happiness and usefulness. One such man was a very ordinary salesman who happened to start life in a second-hand furniture shop. His drive took him from managing that business for his father right away up through curio dealing until today he is owner of one of the most prosperous private art galleries in London. Among his many friends is one who dreams one day of having an exhibition of his own paintings in the gallery. He is a very clever man. He paints, he writes, he acts, he plays the pianoforte and the violin. But he also finds it easier to borrow money than to do any serious work.

This man would find himself a life plan soon enough if he consented to live adventurously—instead of avoiding true living at all costs. He should follow the advice of Peter Fleming, famous lone traveller into unexplored lands, who says: " Adventure is not a matter of penetrating into hostile country. It is an attitude towards life." Yes, it is the attitud

is general intelligence which enters into every action of no matter what kind. The other is the special capacity required for the particular action.

The proportion in which these two factors enter into different actions varies with the nature of the action, though they are both present. The specialists are able to draw up tests for general intelligence which involve very little *special* ability. The mathematician, on the other hand, though he requires general intelligence, also requires a special ability to do mathematics, and this special ability outweighs the general intelligence necessary. In the same way, the musician requires general intelligence but the musical ability that is necessary to the musical genius completely outweighs the factor of general intelligence in his ability to compose or play.

Of course, these specialists have a lot yet to discover, but at present they tell us that general intelligence is something which grows, or can grow, only until we reach the age of fourteen to eighteen, after which it ceases to grow and we can do nothing about it. We can, however, by practice, make use of the general intelligence we have. We can, also by practice, develop special abilities if we happen to possess them. By allowing them to rust we shall, to an extent, lose the use both of our general intelligence and of our special abilities.

The man, therefore, who wishes to seek mental adventure must keep his wits and intelligence lively. If he wishes to investigate the nature of reality and the nature of the construction of the universe, he must prepare for this by courses of study which, by exercising, will increase the special mental abilities he requires.

One final word of advice is necessary to the man who would seek mental adventure. He must not forget the extent to which a healthy mind depends on a healthy body. The body cannot be ill-treated or neglected without it having an adverse effect on the mind sooner or later.

THE THRILL OF MENTAL ADVENTURE

The sort of thrill there is in the adventure of the mind can best be illustrated perhaps from the life of Archimedes. Archimedes, a native of Syracuse, is considered to have been

towards life which says: "Well, let's have a go at it and see what it's like!"

Attempt something different, go where you have never been before, meet strange people, eat novel foods, learn different languages and try different jobs. Do these things seriously. Throw yourself heart and soul into every new experience you meet. Ask yourself what a *man* would do, ask yourself what your ideal would do. You will become broader in mind and outlook through this apprenticeship. You will accumulate a high pile of the fuel of ambition. One day something will set it alight.

THE SPARK THAT LIGHTS THE FIRE

The fire of ambition can only burn of its own accord, but in nearly every instance of a notable success some fortuitous circumstance has provided the spark that has set fire to the ready fuel.

Most ambitions need this spark or impulse from the outside world. Last century a firebrand who must have set many a great man (and many a humble, too) alight with enthusiastic ambition was Samuel Smiles, author of *Self Help*. We smile with a kindly tolerance at Samuel's activities nowadays, but do we realize what he did for our grandfathers?

You may never have heard of Sir Swire Smith of Keighley in Yorkshire, but this man has been described as "the pioneer of real education in Great Britain." He raised £11,000 for a technical school that was opened in his home town in 1870. A Royal Commission on Technical Instruction, piloted by Sir Swire Smith, discovered many startling facts about other countries, and began a progressive movement in most British industries. This stirred up Parliament, and the result was the Technical Instruction Act of 1889. Millions of pounds were spent in Britain on technical schools as a result.

How did all this start? By the spark which fired the ambition of a young man when he attended a lecture. Samuel Smiles was the lecturer; he was going up and down England writing and lecturing on the need for technical education, pointing out how Germany and America were

one of the greatest scientists and mathematicians of antiquity. He invented the screw for raising water, which is still known as the Archimedean screw. He discovered the use of the lever and did a lot of theoretical work on the relations of spherical and rectilinear bodies and surfaces.

Popularly, however, he is most remembered for his expression—" Eureka!" Hiero, King of Syracuse, wished to know whether base metal had been mixed with the gold in the making of his crown. The problem proved a difficult one until one day Archimedes noticed the water displaced by his body in his bath. He is said to have jumped out of his bath and rushed out, naked, shouting: " Eureka! Eureka!" (I have it, I have it.) He had discovered that a body placed in water displaces its own weight of water. He was able to apply the principle to Hiero's crown and determine whether it was made of pure gold or not.

There is, in fact, a certain beauty in abstract and in mathematical truth that is its own reward for the scientist. When Copernicus formulated the theory in the early sixteenth century that the earth revolves around the sun, he was impressed by the " wonderful symmetry in the universe " which it revealed. Kepler attested this when he said of the theory: " I contemplate its beauty with incredible and ravishing delight."

Kepler also said of one of his own discoveries: " The intense pleasure I have received from this discovery can never be told in words. I regretted no more the time wasted; I tired of no labour; I shunned no toil of reckoning, days and nights spent in calculation until I could see . . . whether my joy was to vanish into air." The rewards of science and of adventure in the realm of ideas are high indeed. They include this recognition of, and joy in, supreme and unchanging beauty.

FIELDS FOR MENTAL ADVENTURE

The whole realm of science and philosophy still offers fields for mental adventure to the modern explorer. Many books have been written on the unfinished work of science. One of the most notable is the *Limitations of Science* by the

forging ahead. Swire Smith was the young man of twenty-five.

A chance happening in the street, a man you meet at a party, a conversation overheard in the train, a paragraph you see in a newspaper—these are the things which inspire a man's ambition, set him alight. A little success in imitating Kipling's poetry was what set Wallace to writing. Newton saw an apple fall. John Wanamaker, father of department store pioneers, was snapped at by an ill-tempered jeweller—had, as a result, the idea of a shop run from the customer's point of view. And so it goes on. You may turn your head in the train today and have your life so changed that you will be different for the rest of your life!

YOU FIND YOUR TRUE AMBITION!

This sudden conversion is a difficult process to describe. It is somewhat akin to the experience of ordinary people who suddenly find themselves converted to a religious faith. The man Saul who later became St. Paul was on his way to Damascus when he saw a great light, heard a voice, and was led away by his companions, temporarily blind and speechless—a very changed man.

The psychological explanation is that over a period there collects in the mind unconsciously a desire for action in a certain direction. Other opposing forces repress this emotion, hold it in check, and it may not even be recognized consciously at all. Then when the level is high comes the moment when a chance happening or a stray thought adds the last drop to the already full reservoir. The bank breaks, the emotion pours through, too strong now to be held back by repression, and the floods of inspiration are out. Falling in love is a similar process. There is an accumulated tension which remains at a high level until some person and circumstance gives the final stimulus which sets the whole train of emotion in vital movement.

This lightning revelation of ambition will not necessarily result in your finding yourself urged towards some high and mighty calling. There are many who are perfectly happy and successful through responding to the emotional drive

late J. W. N. Sullivan. In it he outlines the progress already made by science and notes work still to be done.

After describing the expanding universe of modern science and mathematics, for instance, he remarks: " This is the scientific account. It seems to be true so far as it goes, but we cannot believe that it is the whole truth." Of the scientific theories of evolution he remarks: " Observation of the geological records suffices to establish the fact that evolution has occurred; the definite determination of the method of its occurrence must presumably await the results of experimental investigation."

Here are two examples of the unfinished work of science. There are hundreds of others in every field—in mathematics, chemistry, physics, electricity, astronomy, geology, zoology, botany. For the man or woman who seeks adventure in the world of ideas or of science there is the widest possible scope for choice according to natural inclinations and abilities. The preparatory work will, of course, and must, include strict training of the mind and years of preparation and study in the particular field chosen.

THE ROMANCE OF INVENTION

Archimedes was a practical man as well as a theoretical. He applied his knowledge in an inventive way. There is the thrill of adventure in this application of knowledge to practical purposes. It was one thing for James Watt to watch a kettle boiling and to discover the propulsive power of steam. It was quite another to apply the principle to the steam engine. Thousands of people in the world today enjoy the adventure of inventing, as is amply proved by the thousands and thousands of patents registered all over the world every year.

This sort of adventure brings its rewards—very big rewards sometimes—to the successful inventor. The qualities required of the successful inventor include fertility of imagination, inventiveness, a capacity for taking pains, quickness to appreciate the value of the work done, some mechanical ability and an understanding of the needs of mankind.

to be such odd things in life as a coffee-stall keeper, a perfect butler, a salesman with a genius for music and so on. Most of us come to more normal positions in life, but the point to be remembered is that not only empire builders, great writers, famous explorers and so on are inspired by ambition. The lightning strikes where it will.

IT MUST BE EXCITING—TO YOU

You may be another Edison, be thrown out of jobs for inefficiency, only to sell your first real invention for £8,000. You may be just another happy and contented clerk. You may find a doctor gives you six months to live and then go to a tropical continent, as did Cecil Rhodes, and add a great territory to the British Empire—and live another thirty-eight years. You may spend an hour or two gazing at a kettle simmering on the fire, the steam lifting the lid, and then invent an engine as James Watt did.

Much more probably you will find your inspiration in something you read or see at a cinema or hear from a friend. And it may not be anything very dramatic from the world's point of view, *but it will be to you.* And that is what really matters, *that your ambition should be a tremendously exciting thing to you.*

Never worry about what the others think. They have little vision except for their own affairs. They do not realize what your ambition will, and must, mean to you and to your whole life.

A CHECK-UP IN SOBER MOOD

There is a magic in enthusiasm which carries a man a
over obstacles and through difficult periods which ordi
would quickly stop him. Let your imagination fire yo
enthusiasm when you find your ambition. Dwell ne
possibilities, the fun of it, the hope you have of making life comfortable for yourself and for your dependants, the good you can do to someone or everyone else in the world. But do not let enthusiasm blind you into thinking a goose is a swan. Look twice at the plan you have suddenly conceived to make sure it is sound.

THE ADVENTURE OF MODERN INDUSTRY

The story of modern industry is a romantic one. A host of small inventors and a small band of distinguished people have changed the nature of civilization and the face of the world in little more than a century. In a very real sense these inventions have been a tremendous adventure both for the inventor and for mankind. They have put into the hands of mankind terrific power for good, though at times he seriously abuses his powers.

Take the motor car, for instance. The motor car was not the product of a single inventive genius. It was preceded by steam road wagons (which in England were practically legislated off the roads) and was itself developed by a large number of inventors, including Benz, Daimler, Royce and Henry Ford, working independently in different countries.

Henry Ford was born on a farm and worked on a farm as a youth. He quickly gained an interest in mechanics and at the age of sixteen left the farm to apprentice himself in a machine shop at Detroit. Then he got into an engine shop and for years worked, on and off, on steam engines. During his hours off he worked on building a petrol motor, and in 1892 at the age of twenty-nine completed it. Seven years later he joined an automobile company as chief engineer. In 1902 he went into business on his own, built a car which won all races, and in 1902 formed the Ford Motor Company which rapidly became the largest in the world. Three of the principles on which Henry Ford has built the success of his adventure—they are well worth noting—were: "An absence of fear of the future or veneration of the past"; "A disregard of competition"; and "The putting of service before profit."

OTHER ADVENTURES IN INDUSTRY

Other branches of modern industry have the same story of adventure and of romance to tell. The aeroplane was the final outcome—in modern times—of man's age-old desire to fly. Through the ages the adventure has included attempts to fly in balloons heated by fire (by the Montgolfier brothers), attempts to fly with mechanical, bird-like wings attached to

"That is all very well," you may object, "but on the one hand you may be excited, and on the other—keep calm. It sounds very like conflicting advice." Well, there are ways of getting over that difficulty.

One is to sit down to describe the idea precisely in writing, say, in a hundred words. It is amazing how sobering a pencil and paper can be; only the facts go on the paper and the rosy mist of imagination is dispelled. If you do not feel that it is enough to write out a report for yourself, try writing a letter to a friend about the idea and asking his or her opinion. Or a third method of assessing the worth of your inspiration is to describe it in your personal diary. All three methods will help you to be concrete in your aims.

In any case, keep a copy of what you write and come back to it in a day or two—like Kipling to his short stories. The first fine careless rapture will then have faded a little, and you will get a glimpse of the truth. If your enthusiasm still persists, that is a good sign.

Do not hang about too long and let the notion get cold. Try it out in conversation on the most level-headed and intelligent of your acquaintances. Look up books about the subject in your local library. Of course, test it out to see whether it qualifies under the conditions for a life ambition which we have already been into. And finally in a quiet moment, ask yourself: "Is this plan worthy of me?"

KEEP PRIDE WELL IN CHECK

It is at this point that some proud people would be misled. You will be careful not to take into consideration any idea of your own importance and dignity when you ask this last question. Dignity and pride that go beyond the realms of normal self-respect are a luxury that is too large a handicap for ordinary people. And the really big men rarely bother about dignity.

Of Cecil Rhodes, whom we mentioned just now, it was said he would much rather be able to shoot straight than have his tie straight. And Gordon Selfridge, you may have heard, started his career as a parcel wrapper in a store. Incidentally his immediate chief tried to keep him at this job instead of

the body (the author, Lilienthal, like Icarus, was killed), and early airships in strange and wonderful forms.

The real story of aviation, however, starts with Count Zeppelin, who produced one of the first successful dirigible airships, and with Henri Farman and with Wilbur and Orville Wright, the early pioneers in the construction and use of aeroplanes. In 1909, Louis Blériot successfully flew over the English Channel and the aeroplane industry was well launched. For these pioneers there was the adventure of pioneering, the adventure of adapting discoveries to the practical uses and advantages of mankind, and for many of them a tremendous amount of physical adventure and danger as well. Nor is the last page in the romance and adventure of aviation yet written. There is still adventure awaiting new pioneers.

The film industry, also, has provided romance and adventures. In the course of some thirty years it has advanced from the most simple and inexpert visual films only, to the romance of colour and sound. In the process, names, reputations and fortunes have been made by many men and women. And many men and women have had adventures that rival the very dramas they produced.

So, too, in many another branch of modern industry the pioneer and the inventor has had all the adventure he or she could have wished. This adventure has included adventure in the world of ideas, adventure in interpretation of ideas, physical adventure and the far greater adventure of serving the interests, the comfort and the progress of mankind.

THE ADVENTURE OF CREATION

Yet the greatest adventure of all, perhaps, is the adventure of creation. Greatest because it includes all the other adventures and yet is something we all have an instinct to do. For man is, above everything else, a creator. And the adventure he gets out of pioneering, out of discovery, out of invention, out of commerce and industry, is over and above everything else the adventure of the creator. The head of a big business feels himself the creator of that business and the creator of employment, too. The inventor is the creator

letting him move to a better position. Selfridge was such a good parcel wrapper that he nearly got stuck at it.

The question is whether the scope of the ambition is worthy of your abilities and possibilities. Can you see a future in it that would suit you? Forget your immediate vanity and be not afraid to start at the bottom rung of the ladder. On the other hand, a very humble start is not a necessity for final success. It is an excusable foible of many great men that they say they started their careers much lower than they actually did. You see, it makes their achievement appear all the more praiseworthy if they emphasize the contrast by a little artistic lowering of the beginnings of it!

One more warning. If you make a good start towards your chosen objective, if you are well pleased with yourself, your ambition and your progress—then take care complacency does not bog you. Have you ever heard the anecdote of the newly-appointed reporter on a great national newspaper? The " chief " spotted him and said: " Well, young man, do you like it here? What do we pay you? Are you satisfied?"

" Quite satisfied, thank you, sir," said the reporter. Then he got a surprise.

" Hm," said the chief, " no room for satisfied people here, you know. Better change your ideas or you won't stay long." It may have been an undeserved rap over the knuckles, but the moral is plain enough.

AMBITION COVERS EVERYTHING

It is plain enough, too, that the way to happiness in this world is through vital but normal living. What does this mean to a man with a new-found ambition? Just that his desire to distinguish himself must not be allowed to extinguish the fact that he is a normal man with all the human traits—and they must be taken into consideration if he is to achieve real success.

Psychologists divide the business of living into three departments, in each of which they say we must be adjusted happily if we are to live a complete life. The divisions are:—

1. *Occupational.* We must be comfortable in the business of earning a living.

of something new. The pioneer and the explorer, too, are creators in the sense that they are adding to man's store of knowledge—they are creating new knowledge.

Life is, in truth, creative, and the deepest satisfaction any man or woman gets from it is the joy of creation. Man's creative activities take an infinite variety of forms. For the instinct to create is in every one of us and finds its outlet somewhere or other in the lives of every one of us. It may be the creation of a home, it may be the creation of a garden. For quite a large number of people it is the creation of some exquisite work of art—the artists among us, the writers, the painters, the decorators, the sculptors, the architects, the engineers, the musicians, the dancers, are more numerous than many people would believe. For most men and women it is, sooner or later, also the adventure of creating new life.

THE CREATIVE INSTINCT

The creative instinct is, in fact, one of the strongest, if not the strongest, instinct in every man and woman. The reason and the source of it mankind has not discovered and probably will never discover. Our sexual instincts are creative instincts. It may well be that all our creative instincts, all our love of beauty, is closely allied to, if not the same thing as, our creative sexual urge. It is certainly true that the sexual instincts, when "sublimated" instead of satisfied, often find their expression in the creative work of the artist.

The philosophy of the beautiful is called æsthetics. It has been the subject of much discussion by the philosophers. It may be that beauty, as it has been put, is "in the beholder's eye"—that it is entirely subjective and that what one man finds beautiful is beautiful only to him and not necessarily beautiful to any one else. Whether this be so or not, it is true that man—and woman—the creator, tends always to aim at beauty in his or her creation and tends always to find beauty in his—or her—creation. The baby—and babies at birth can be queer-looking bundles—is always beautiful to its own mother. The poem is beautiful to its creator, the music to the musician.

There is, of course, in some forms of art, in some forms of

2. *Social.* We must be able to get on well with other people.

3. *Sexual.* We should eventually be happily married and have a family of our own.

All we need to say about this trio is that any successful and happy ambition must be cognizant of all three. It is not good enough to make a success of your job if that entails leaving no time for family or friends. Ambition must make allowances. But you are right in assuming that in actual fact it is most concerned with the occupational money-making and career-building aspects of life.

There are still people who sneer at a man's efforts to obtain for himself and his family enough money to enable them to live comfortably. Generally such people are rather embittered through lack of success themselves. On this aspect of ambition, a remark by George Bernard Shaw, in answer to a question put to him in a recent interview, is illuminating. He was asked if money was given too much attention today. and he said:—

"The great majority underrate it, and are poor in consequence. The antique Grecian precept is still sound: First acquire an independent income, and then practise virtue."

BEGIN FROM WHERE YOU ARE

Shaw is an imaginative man who is always essentially practical. His position as well as his works prove that. From his example, any ambitious man should certainly take a lesson. Imagination and vision are necessary for planning your ambition, just as much as action is necessary for carrying it out. You can lie on the bed and think it all out. But the time has now come in our story for you to get off the bed and put your boots on. There is a hard road ahead.

This contact with concrete fact is essential to an ambition and to its owner. Otherwise the first becomes a dream, and the second is on the way—via insidiously inviting retreats from reality—towards the delusions of grandeur that make people write to the newspapers and declare themselves to be such figures as the "New Dictator of the Universe."

creation, a technique which must be understood and be familiar for the creation to be appreciated. This lack of understanding and of familiarity with the technique is the real reason why so many western people find it difficult to appreciate Indian music and Indian art and why Indian people find it difficult sometimes to appreciate European art. This question of the understanding of technique is the real explanation, too, of the fact that some people will wait hours in a queue to see a fine ballet finely performed.

BEAUTY OF UNIVERSAL APPEAL

On the other hand, some artistic creations seem to strike a different and deeper note altogether. There are some few works of art, poems, translations, music, dancing, painting, sculpture, architecture, which have a universal appeal. The majesty of the Pyramids in Egypt, the glory of the Parthenon at Athens, the grandeur of the Colosseum at Rome, the magnificence and the romance of the Taj Mahal at Agra, the richness and warmth and variety of Shakespeare, the exquisite delicacy of some Japanese paintings, the incisiveness of French wit, the sound of church bells, hold generation after generation and race after race in the spell of their beauty and in awe of their creators.

The work of the artist, the creation of beautiful forms, is an expression of a creative instinct native to all of us. It is also a response by something in us to something outside us, a response which all of us make immediately we recognize the beautiful work of the creator. It may not be necessary for us to follow the teachings of Plato and to believe that there is a perfect " idea " for every imperfect realization in the world. There do seem to exist, however, even in this imperfect world, some living creations which so nearly approach perfection that man for generations has striven for, has recognized and accepted, the reality of objective beauty. The Venus de Milo may not really represent the ideal universal conception of female beauty. It does represent—and has been treated as representing—the fact that mankind believes there is such a thing as perfect female beauty, perfect symmetry and perfect proportion in the female body.

You are in no danger of doing that. But what is the first practical step towards fulfilling your ambition? Probably it is to see how a start can be made *from where you are now.* You may know the joke about the yokel who was asked if he could direct somebody to a village about ten miles away across country. He scratched his head. " I dunno, sir," he said. " If I were going thereabouts, I dunno that I'd start from here at all." That expresses exactly the quandary of many ambitious people. They should show their strength by setting out for a good starting point.

When James Watt first began to study steam he found that most of the literature about it was in French and Italian. Did he give up the idea, say to himself that he must try some other subject? No. He just set to and learnt the two languages that opened the door to the books he wanted to read. A year or a month of hard work is worth while if it gets you to your starting point. It is certainly worth this trouble to avoid one of those fruitless and regretful " if only " lives that some unfortunate people live.

HAVE COURAGE TO AIM HIGH

A journey is not impossible because it is a little inconvenient in its early stages. Avoid the danger of looking at the map apparently with the idea of proving that the way is too difficult to attempt. Aim high. Pick your destination, then work out how to make it possible to get there. Many men in politics in Britain have shown that the " impossible " climb to high positions is only a little harder than the " difficult." There is no reason why you should not, too.

Look, too, at such an example as Emlyn Williams, playwright, film star, producer and actor. He started his career working as a boy in a Welsh coal mine. *And he knew no word of English.* The pit is hardly the best place to start for the author and actor who wishes to fill the stalls, you would say. But that did not deter Emlyn Williams, and lesser handicaps need not deter other men.

Have courage to aim high. Bite off more than you can chew—and chew it. It is a fact that if you give many men an ordinary task, they perform it in an ordinary way. But

THE APPROACH TO CREATIVE ADVENTURE

Creative work is, then, the greatest adventure we can undertake, for it satisfies our own deepest instincts and, when it results in work of sufficient beauty, it satisfies the deepest instincts of others, too. When it is a case of beauty we are at one and the same time the lovers and the beloved. We strive after it, yet it draws us as though we were ourselves the beloved.

The approach to creative adventure is, therefore, a surrender and yet a striving and a search. In our own hearts we shall seek it first. And we must keep our own hearts pure for we cannot debauch our own hearts and minds and souls with vulgarity and still seek beauty there. When we have found the purity and the beauty in our own hearts we shall see with enlightened vision the beauty outside ourselves. We shall see also our own beauty reflected outside. Blessed, indeed, are the pure of heart!

We shall seek the creative adventure with humility, too, and with the utmost diligence. Pride has no place in the adventure of creation. Rather does the true artist regard his own creation with awe. The proud man will sooner fall. The man who seeks with humility will sooner recognize the shortcomings and the imperfections of his own work, will sooner achieve the greatest perfection.

It is a life-long adventure, too. Michelangelo was still working on the dome of St. Peter's when he died. The second part of Goethe's *Faust* was only published in the year of his death (1832). Wagner wrote his opera, *Parsifal,* the year before his death of heart failure at Bayreuth. Schubert left an *Unfinished Symphony.* Mozart left, not quite finished at his death, a *Requiem* commissioned by a mysterious stranger whom he regarded as a messenger of death. The *Requiem* was finished by one, Süssmayer, in an imitation of Mozart's handwriting, on the instructions of his terrified widow. Dickens never finished his last novel, *Edwin Drood.*

THE CREATOR AT WORK

Having secured the right approach to the adventure of creation, the creator may or may not require a knowledge

Photo: P. Dubreuil

LIFE'S PUPPETS

Don't be just a puppet on the end of the string of Fate. " Every ship must have a compass, every traveller a map. Without, you will go round in circles, and end at the starting place."

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of technique according to the particular nature of the creative work undertaken.

The painter must know the elements of painting. The sculptor must know the material and the tools he is using. The writer must know the medium he is using—though, fortunately, many writers have not hesitated to adapt their medium to their particular purpose.

The vision and the active creative purpose and instinct are the main attributes of the real creator, however. The medium and the expression, then, find themselves if the creator has any ability at all. Fortunately the English poets adapted the sonnet form to their own uses and did not follow the strict Petrarchan form. Otherwise we might have missed some of the most exquisite gems of Shakespeare, Milton and Wordsworth. Fortunately, too, they adapted blank verse to the peculiar requirements of the English language, or we should never have had the magnificent tragedies and comedies of Shakespeare.

The forms of art in which the creator works out his adventure are indeed living. As they are living, they grow and develop and adapt themselves and suit themselves to the requirements of the artist and his vision. It may take a long time but the creator will always find the right form, even though it be a new form, for the expression of his vision of beauty.

THE ADVENTURE OF CREATION IN EVERYDAY LIFE

This adventure of creation deserves close attention. There are more of us than we suspect have creative ability of a high order in us, even though we never exercise it. The adventure of creation only too often pays no dividends and shows no profits. Its reward is in itself. Yet that reward is often not sufficient to keep body and soul together. Many who feel this take only the interest of the amateur and the dilettant in creative work. More still play the part of a spectator only in creative art.

The adventure of the creator is still theirs, however. There are other ways, too, in which we all share in the adventure of creation in our everyday lives. All our lives we

Photo: Dr. Max Thorek

INCENTIVE!

Among the many causes for the desire to fulfil ambitions is the wish in man to protect, to serve and to justify his existence in the eyes of those he loves.

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are doing and making things. And, whether we be making friends or making motor cars, writing books or writing letters, our creative instincts are at work. We can have the adventure of creating something beautiful which will bring joy to our immediate associates and perhaps be a lasting joy to all mankind. Mme. de Sévigné, for instance, was only writing letters to her daughter, Mme. de Grignan, who was married and living at a distance from her, yet those very letters are today a pleasure to read by every one for their free and easy style and for the faithful picture they present of life in the times of Louis XIV of France.

You may keep a diary. Remember that Samuel Pepys and John Evelyn also kept diaries! You may be cooking a meal—that meal in its cooking and its presentation will be your creation and can be a pleasure both to the eye and the palate. You may be the head of a house—your house can be a thing of beauty. You may be a father or a mother—you have already created a new life; you can still mould and shape that new life, that new little personality, into something of the greatest beauty.

THE ADVENTURE OF CREATING YOURSELF

You are, too, all the days of your life your own creator. There are things in you you cannot change. There are circumstances about you which perhaps you cannot change. You can, however, give yourself a fair chance by living your life, physically and mentally, wisely and well. You can mould your own character. You can correct the defects. You can make of yourself something fine, worthy of record in the annals of mankind. You can thus influence the present and the future, creating for better or for worse—you must do one or the other.

When you are overwhelmed with sorrow and reverses, bereavement or defeat, you can fight off bitterness and resentfulness. When you have successes and material rewards you can resist the temptation to fall into pride and self-praise. You can, in fact, throughout the years, refine your character and personality until they are pure gold. That is the great adventure, and that is the reward. It is

if you give a man more than he can do, he does it well. You can prove this for yourself.

HOW TO GET A START

When they have reached the starting point, the process of actually starting is a thing that bothers many people. Mainly it does so when the job is too large and one does not know where to tackle it, or when it is so small as to be non-existent and there seems to be nothing to get hold of. The way to tackle a large task is to split it up into smaller parts, then work at them logically one at a time. A man cannot put every brick into position in a wall simultaneously, but one at a time it is easy.

Then again there is that kind of difficulty when you see what you have to do, when you are ready to begin, and yet somehow cannot say " go " to yourself. It is like standing on the edge of a swimming pool trying to make up your mind to dive in. The trouble is too much thought and a slight resultant fear. Stop thinking about starting. Take yourself unawares. Get some sudden action. Plunge in. That is how it is done.

But what about starting to work towards an ambition when there is no reasonable opening? Then you must begin by making a minute examination of every tiny clue. Fortunes have been found by gold miners who worked away at developing an almost invisibly thin vein. You must do the same. You must pick away at pinholes.

One young man came into an organization where he was just one of the crowd, yet he determined to get ahead. His only clue was that the man at the top was receptive to ideas. So he made " idea production " a daily routine for himself. He launched a barrage of ideas that went on week after week. He bought a typewriter and some yellow paper that nobody could overlook, and bombarded his " boss." For months there was no result. Then an opening occurred suddenly for a man with initiative, ideas and drive. And the new man got the position over the heads of the others. He had worked away at the one tiny opening he could see until he had made a hole large enough to step through to promotion.

not what happens to you that matters. It is the way you grow under it. In fact character grows better and stronger in adversity. You should almost rejoice if your life is not cast in too easy a mould.

The story of this adventure is written from day to day on your body, your mind, your personality. If you are honest with yourself you can read the story as far as it has gone. A psycho-analyst would certainly claim to read it for you. You cannot read the part of the story that is yet to come. You can, however, plan the rest of the story—within limits.

You cannot, of course, plan the number of years, or with any certainty, the things that will happen to you. But you can plan the broad outlines of the sort of life you will lead for the rest of the time allowed you. You can settle for yourself your personal creed and philosophy. You can decide for yourself your purpose in living and your purpose in life. You can set yourself a goal in life and aim at it. You can seek the defects in your character and personality and strive to correct them. You can seek for the good in yourself and cherish it.

You can conquer your fears and by setting yourself lofty ideals and a lofty purpose find the courage to face adversity. You can seek the good of others rather than your own personal and immediate gratification. By striving to do good to others you will find yourself grow good. You will find an inner satisfaction out of all proportion to the effort made.

THE VALUE OF KNOWLEDGE

All of this demands effort and determination and knowledge. Knowledge above all, and in particular knowledge of yourself. Your body grows in strange, mysterious ways, imperfectly understood by the doctor and the biologist, and imperfectly described by them. Your mind, your character and personality also grow in strange, mysterious ways, imperfectly understood by the psychologist.

Your body exercises a mysterious influence over your mind and character. A healthy mind is in its best setting in a healthy body. Yet the mind and character exercise a mysterious influence over the body. Certain mental states

PLODDING PAYS—SHORT CUTS MAY MISLEAD

Time and again this kind of plodding pays. Most of the people who appear in the headlines, most of the people who become famous overnight, have a long period of steady work in the background that rarely gets into the news.

Sometimes folk who achieve comparatively sudden eminence—though not without working—subsequently confess that the game is not always so jolly as it may seem. Amy Johnson recently said that she might take an ordinary flying job " away from all the racket and ballyhoo which have for so many years clouded my life and robbed it of its meaning." Aeroplanes and other devices may be marvellous vehicles for making short cuts, but in our psychological development and in pursuing a life ambition it is sometimes more comfortable and safer to plod.

A PERSONAL STOCKTAKING

Once things are moving, once you are on your way, you must lose no time before having a personal stocktaking to check up your abilities against the task you are attempting. Perhaps you will say it is wrong to start before you are fully prepared. But once you are moving, you can do a lot to develop and to improve your qualifications, whereas if you prepare first and plan to start later, procrastination may turn your fine inspiration into a " what might have been " dream. First make a start towards realizing the dream.

This acquiring of qualifications is the grinding part of the job. It can be heavy going, unless you make a game of it. Get a companion to compete with, if you can. Join a night school where there are others studying similarly. Set yourself tasks to get through in a certain time. But first have this check-up very thoroughly worked out.

Take a sheet of paper and write one under the other the abilities, qualifications, training, and personality traits of men who have succeeded in your ambition. Such a list might have certain items like the following: Knowledge of radio programmes; some radio technical knowledge; skill in designing sales promotion material; ability to speak in public; practice in dictating letters; familiarity with the

can provoke physical symptoms and physical disorders. The strong mind and the strong character can, too, overcome the most serious defects. Nay, more, they can apparently turn the defects to advantage and build on the very defects the grandest memorials to courage and determination.

THE USE OF KNOWLEDGE

Granted all these imperfections of science, of medicine. biology and psychology, yet they have more knowledge to offer us today than men and women have ever had before. They can tell us more about ourselves than we should ever have had a hope of knowing before. They can give us more real help in the search for adventure and in the adventure of living than men and women have ever had before.

If there is any technique of living, it is to have this knowledge and make use of it, to know ourselves and our personal histories and how our personal histories have made us what we are today, to know what our personal histories are likely to make of us in the future and what we can do about it.

Whatever else the scientists, the doctors, the biologists. the psychologists are still uncertain about, there is one thing they *are* sure about and one thing we can all be sure about. It is that the baby grows into the infant, the infant into the child, the child into the adolescent, the adolescent into the adult. There is nothing discontinuous about life. It flows through from birth to the grave in one strong, steady stream.

An obstacle in the stream may dam or deflect the stream. The obstacle, on the other hand, can be removed. Though life is a continuous procession from birth to the grave, each age developing from the former, it is not an unconscious one but a conscious one, we the movers and the moved. The obstacles may be in the body or in the mind, in ourselves or in our environment. This is the knowledge we can have and the knowledge we must use if life is to be the great adventure for every one of us that it ought to be.

HITCH YOUR WAGON TO A STAR

One other thing is necessary. We have referred to it many times. You must set yourself a goal in life. You must hitch

retailers' problems—and so on. This list is the main outline for the position of sales promotion expert to a radio manufacturer. Complete yours on similar lines, according to what your aim is.

Then give yourself marks out of five against each heading. Get an acquaintance to do likewise for you. Have a member of the family or an old schoolmaster friend do the same. That consensus of opinion, averaged, should show you where you stand, what training you need. This is part of the work which you will have to plan a campaign to deal with. But before we get to that, there is more surveying to be done.

USE THE TALENTS YOU ALREADY HAVE

Besides making a list of your deficiencies, make one also of your special abilities. Put down everything, whether you can see a use for it or not. Then sit down and have a think; see how ingenious you can be in finding a use for the things you are good at. If you are a goalkeeper or wicket-keeper, perhaps an organization you wish to join has need of one in its team. Your sporting ability will not get you the job, but it is always worth letting the interested parties know about such qualifications.

A working knowledge of a foreign language, or of book-keeping again may be extra points to help you in getting ahead. When there are ten men for one position, you can be sure that that man with a little something extra the others have not got will come into his own.

This applies to seeming handicaps, too, if they are presented in the right way. A man with no sense of smell would be little use as a chef. But one such applied for quite a lowly job in a glue factory. He was not affected by the unpleasant odours of the place, he could work there happily and well. After a year he was on the way to becoming factory manager, simply because he thought hard and discovered for himself a position where his handicap was an advantage.

THE PSYCHOLOGY OF COMPENSATION

Another constructive way of making up for deficiencies is adopted by many of us unconsciously. The psychologists

your wagon to a star if you would really live life adventurously!

This demands a bit of philosophy in you. What your star will be you alone will decide. But we are as dead things, no better than the brute beasts, without ideals and aims and goals and purposes. When you hitch your wagon to your star, however, you must remember that we, none of us, live alone nor for ourselves alone. We are, each of us, part of the universe, and one with it. We are a part of the society we live in and one with that, too.

If we hurt others, we hurt ourselves. If we help others we reap a rich reward ourselves, too. If we work for humanity, if we make it our aim in life to improve the conditions of others, we benefit ourselves in more ways than one. We gain an inner satisfaction from good deeds done. We benefit, too. in that the very society of which we are members is improved for ourselves as well as for others. We benefit because the people in that society whose environment, psychologically speaking, has been improved, are themselves better, happier companions for us.

DON'T BE AFRAID OF YOURSELF

Having hitched your wagon to a star, you must not be afraid of yourself. There is equality and inequality in this stupid world. We each have a different inheritance—our own inheritance of qualities and characteristics and aptitudes—at birth. Men are not born equal any more than they are born free. Yet each of us in our own particular way is as good as any one else. We may not be born equal, we obviously are not in our mental and physical stature. Yet we all have the same value, the value of a living human soul with all its potentialities for good or for evil.

So you must put away any feelings of inferiority you may have. Such feelings have their explanation—probably in your early youth or adolescence. By using the knowledge which the psychologists can put into your hands you can realize the source of your feelings of inferiority. Once you realize the source, as for example, perhaps that as a child you were constantly pitted against older, more advanced and

call it "compensation." It is the process that lies behind the fact that many people of small stature are in a mild way belligerent; they fear they may be imposed upon because they are small, and they compensate by a "touch me if you dare" attitude. Unconscious over-compensation makes people uncomfortable to be with sometimes, but conscious compensation is a healthy and useful process. It enables the short man to make a joke of his lack of inches, and it prompts the physical weakling to train himself until he is fitter and stronger than ordinary men.

Where you have a known deficiency in your qualifications for achieving your ambition, this natural urge to compensate will help you make it one of your best abilities. Out of weakness remedied comes more than normal strength, just as when a broken bone knits together again the new join is frequently the strongest part. An example of this is Demosthenes, who was a stammerer, but by practice became a famous Greek orator who is remembered even today. Similarly you will notice that some of our greatest Parliamentarians have been crippled, or had a lisp, or some other handicap. No doubt the fight to overcome these handicaps helped to make them great.

AVOID LOP-SIDED DEVELOPMENT

By such means as these you can complete your qualifications and equipment for tackling your ambition. But there is one warning of which you should take heed. The wise man does not become such a specialist in one technique that he neglects other more ordinary abilities. A man who is an able talker, may yet fail in company if he is no good as a listener at all. Seldom in company is a monologue or a harangue a success. Conversation is made of talking and listening. A brilliant conversationalist must not lack or shirk the necessity to be interested in the conversation of others. Similarly a man may be a good salesman but a buyer who treats his suppliers too easily—as if they were customers. Certainly streamline yourself for progress, but do not make such a lop-sided specialist machine of yourself that you are only of use in one aspect of your business. Take

more developed children, you will find the feelings disappear. They have no place in the life of the adult.

If your purpose is a worthy purpose, you will find it lends you courage, the courage of a Joan of Arc, the courage of a Louis Pasteur, the courage of an Emile Zola. Successes will come your way. They will encourage you and will help you still further in the conquest of inferiority feelings even though your goal be such as to be apparently almost out of reach.

BEAUTY, GOODNESS, TRUTH AND LOVE

You will, then, seek adventure and the adventure of living through knowledge of yourself and of those about you. You will find the adventure in your everyday life. The whole of even the most humdrum life is a great adventure. Physical and mental and moral danger can overtake you at any time and you will prepare yourself, physically and mentally and morally, for the adventure of wrestling with the danger when it comes.

The search for adventure in another and greater sense is up to you. You can go out actively to seek for adventure and danger. You can do this by setting yourself a worthy goal and making it your purpose in life. Having set yourself your goal you will spend any amount of time that may be necessary in planning your adventure and in preparing yourself for it.

Four principles, above all, must inform all your actions, thoughts and words in this search for adventure. They *should* inform all your actions, thoughts and words in the adventure of living, too. These four principles are summed up in four words—beauty, truth, goodness and love.

The four have defied the philosophers to define and describe. They have defied the poets in praise of them. Definitions and descriptions and praise are perhaps out of place. You will find them all in your own heart and, having found them in your heart, you will find them everywhere in the world about you.

Strive after beauty and perfection in yourself and in the world about you. You may never reach beauty or perfection

care you develop charm as well as your craftsmanship, your power to sell as well as your speed of production.

PLAN YOUR CAMPAIGN STEP BY STEP

By now you will have realized that there is a considerable quantity of work for you to do. But you naturally expected it. Nothing worth while comes without being worked for. The immediate problem is to see how this work can be arranged, and how to fit it in. Perhaps the prospect is rather forbidding. Sane planning will alter that.

Most people think best on paper when planning. Write down the names of the next twelve months in order, then fill in roughly the tasks you propose to do in each monthly period. Remember that Christmas, the August holiday, and so on, may interfere. Make allowances for them. Then take another sheet and devote it to a much more detailed plan, say, of the coming month. Take care to leave some margin for unexpected eventualities; remember that you are a man not a machine. At the end of your month's plan, make an appointment with yourself to sketch out the work of the four or five weeks that follow.

STUDY YOUR TIME EXPENDITURE

You now have a detailed schedule for the immediate future, a rough schedule for the next twelve months, and you should have an idea of what will follow in the next few years after that. How are you going to find time to do all this work? The saving fact is this: in practically everybody's daily life there are periods that we fritter away; you must gather some of the odd quarter-hours and use them.

One young man, who at first thought he had no time, read Arnold Bennett's little classic on *How to Live on Twenty-four Hours a Day,* and then, as suggested there, started to use his odd minutes. On the station he no longer stood about waiting for his train, in the train he no longer gazed out of the windows nor indulged in idle reading. He had a study book in his pocket, whipped it out and got on with the work. He found that there was a quarter of an hour for reading in each of his two daily journeys from Monday to Saturday—

but a vision will be revealed to you which it is given to few men or women to see or understand. Seek truth all the days of your life, for only the truth is real. And truth is beauty, as the poet said. Be good yourself and do good, for practical reasons if for no other. It has been truly pointed out that "as you do, so shall it be done unto you." Life has a queer way of giving us our rewards and our deserts, in unexpected ways and at unexpected times. Love, too, brings its own reward, especially if it is a disinterested love going out to others without hope or expectation of profit or reward. Fill yourself with beauty, truth, goodness and love, and the great adventure is yours. You may quibble about the word adventure and claim it is a misdescription. You will not quibble about the fact.

a total of three hours a week, or as much as an average evening's work!

Any one can do the same as this youngster. Plan a time table, get up half an hour earlier, read something useful in bed at night—if you must read in bed—and make use of your meal times. Even the business of gathering these ordinarily wasted quarter-hours becomes a game after a while.

Your work will naturally split itself into a series of short-term ambitions. Get excited about each in turn, and your emotional potential will help carry you through the work. Try a little Coué-ism, if you like; suggest to yourself each night before sleeping how the next task has this interesting aspect and will complete that part of the programme. Arrange so that your progress is a series of little victories for you, in a similar way to the trick some people have, when walking, of making the next telegraph pole the winning post. They keep winning mile after mile! So can you.

RELAX BETWEEN RUSHES

It should not be necessary to say it, but please do not kill yourself in order to fulfil your ambition of successful living! In all branches of endeavour you will find men who are so successful that they have no time to enjoy their success. They have lost the power to relax; they take no holidays; they have no hobbies.

Take heed from the psychologist who issues this warning about the special difficulties that lie in the path of over-ambition: "Nearly every neurotic is an individual whose oversize ambition has been frustrated. Sooner or later such a one is forced to admit that he is beaten and frustrated. To save his face, he must divert his drive to the task of being unique in some useless dugout on the battle front of life, where he can gain pre-eminence at a cheaper rate. He must either retreat, or shift the blame for his failure to some external circumstance over which he seems to have no control."

Good planning is the way to avoid such a mess as that. The important point is not to arrange a fairy tale of work on

CHAPTER XIX

INSPIRING THOUGHTS

FROM earliest days great men have sought to express, in language sufficiently vivid, beautiful or dramatic, the truths which they realized within their souls—truths about life and living, about God and man. And in order that you, who have read this book, may enjoy some of the finest fruits which the wisdom of the ages can yield, a selection has been made from ancient scriptures, from prophetic writings, from philosophy, drama and poetry. From the four quarters of the globe has this harvest of good things been culled; and having read and pondered the findings of so many and varied inspired voices, who can doubt that all wisdom, whether of east or west, is one—one and eternal?

We all know that "the old order changeth, yielding place to new." Seen at close quarters, such change may seem alarming—cataclysmic. But in the long march of history man's spirit ever presses forward, seeking a better day. So have the prophets foretold and the poets sung. Great teachers come and go, but their message is always the same. I am that I am. . . . The self does not die. . . . Look within thy heart. . . . Be of good cheer. . . . To thine own self be true . . . like strong cries of encouragement their words echo down the ages. What all minds of giant stature are agreed on must be true; and, if we will but trust the deep intuitions of our own hearts, true indeed it is, that within us we carry, did we but know it, all riches, all blessings, all power.

Since the findings of modern thinkers form so large a part of this book, it is chiefly to the older writers that we have gone for the pronouncements gathered in this chapter. It will be clear, however, to the thoughtful reader, that the teachings of modern psychologists are rooted in the past—that past which is the living source from which we children of today are ever created afresh, to tread with zest and courage and curiosity the illimitable ladder of life.

paper which will become a nightmare in fact. Work out accurately how to get the most and the best out of yourself—that and no more. Your plan and your time tables will need very frequent revision for a start. But if you are realistic in drafting them, and allow for the fact that a man must rest and eat and sleep and play besides working, then they will not take too much time to revise.

IN DISTANT YEARS

Just one other point about planning before we pass on. Planning is important because—if you carry out your promises—it determines the way you live. Have you thought about the way you will live in years to come? Have you thought about what you may be doing in middle age? When you are growing old, too, and getting near the three-score-years-and-ten mark?

It will be a good idea to think now of how your ambition will apply to this time. What would a man of forty do with your ambition? What would a man of sixty? These are the questions you have to answer. There should be satisfactory replies to them. If there are not, then get something into your life ambition (if it is only a rose garden) which will give you employment and enjoyment in later years.

Too many young men fix a plan in their heads at, say, thirty years of age, and then go on living at that rate for the next ten years, still saying to themselves in their hearts: " I am a man of thirty." Then very often at forty their health gives them a nasty jolt to remind them that the years are passing. Plan to be your age and be youthful in mind as well, and you will not make this mistake. Instead you will live up to the true meaning of what Theocritus said: " Whom the gods love die young "—or in other words, no matter what number of years the favoured person may live, he is young in spirit all his life.

One thing that will keep any man in that happy spirit is to plan for his good work to be carried on after him. This means building an organization that can stand on its own. If a man cannot leave what he plans, has to work hard all the

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THE MEANING OF LIFE

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—*Genesis.*

Life is a pure flame, and we live by an invisible sun within us.—Sir Thomas Browne.

Know thyself.—Solon of Athens.

Go where you will, to Benares or to Mathura; if you do not find your soul, the world is unreal to you.—Kabir.

All are but parts of one stupendous Whole
Whose body nature is, and God the soul.—Pope.

There is great Blindness, and excessive Folly in some who always seek God, continually sigh after God, often long for God, invocate and call upon God daily in Prayer; they themselves being the Living Temple of God, and His true Habitation, since their Soul is the Seat and Throne of God, where He continually rests. Who then, but a Fool, will look for an Instrument abroad, when he knows he has it fast shut up within doors? Or who can refresh himself with the Food he desires, and yet not taste it? Such exactly is the Life of some just men, always seeking, and never enjoying, and therefore all their Works are imperfect.

—St. Thomas Aquinas.

Life like a dome of many-coloured glass,
Stains the white radiance of eternity.—Shelley, *Adonais.*

Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.—*Light on the Path.*

time, be there every minute, he is planning badly. The business, whether it be a factory or a football team, will tumble down when he dies. But if, as one editor of a three-million circulation newspaper in Britain does, you can keep your desk absolutely clear, and go away for days at a time without upsetting the job—then your planning is first class, whatever you are doing, whether you are running a sweetshop or a national railway.

Do not, however, count on your children carrying on for you *unless they freely say they sincerely wish it.* They also are individuals with their own ambitions. Never saddle them with your burden. Rather pass the work on to some-one outside the family who has proved his worth in working on that kind of job or actually with you.

KEEP LEARNING: LIFE IS CHANGE

The way to see your work going on into the future, and the way to keep yourself young is to remember that all life is change. We must have some regular means of keeping abreast of this change.

Some people shut themselves up quite early in life, almost as if they were in a prison. They meet nobody, see nothing new, and though they may be alive and young in years, in fact they are old and half dead. Contrast this with a very old man whom you can see any Tuesday lunching in a certain London restaurant. Every time he has one or two companions younger than himself, though they vary from boys and girls to middle-aged men and women. And if you asked the waitress, she would tell you that he laughs a lot, asks plenty of questions, but his companions invariably do all the talking. He does not leave the restaurant with them; he sits and thinks and makes a few notes in his diary.

Needless to say this old man is youthful in spirit and up-to-date on all modern topics. He does not tell his youthful stories again and again, for he has no need to go back through the years—he is taking steps to keep youthful all his life. Many younger people could take a leaf out of his book and arrange to keep their minds lissom by regular contact with their contemporaries of all ages.

Sure He that made us with such large discourse,
Looking before and after, gave us not
That capability and god-like reason
To fust in us unused.—SHAKESPEARE, *Hamlet.*

The poor come into heaven, not on account of their poverty, but on account of their life. The life of every one follows him, whether he be rich or poor. There is no peculiar mercy for the one more than for the other; he who has lived well is received, and he who has lived ill is rejected.

—SWEDENBORG, *Heaven and Hell.*

I cannot think but that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty.

—LORD AVEBURY.

I sent my Soul through the Invisible,
Some letter of that After-life to spell;
And by and by my Soul return'd to me,
And answer'd 'I Myself am Heav'n and Hell'. . .

—OMAR KHAYYÁM.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

—TENNYSON, *Oenone.*

PERSONALITY

What you think of yourself is much more important than what others think of you.—SENECA, *Epistles.*

Man cannot be reformed unless he has freedom, because he is born into evils of every kind, which must be removed before he can be saved; but they cannot be removed, unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion. Then for the first time they are removed.

—SWEDENBORG, *Heaven and Hell.*

Nothing endures but personal qualities.

—WHITMAN, *Song of the Broad-Axe.*

Men of character like to hear of their faults; the other class do not.—EMERSON.

YOU NEED FORTITUDE (GUTS)

We have been right through the life cycle of an ambition now. There are just three aspects of fulfilment which apply from start to finish which we have to look at briefly.

With the acquirement of skills that we have been discussing, some people might say that the first three of these aspects added together equal the fourth, thus: —

Skill + "guts" + luck = success. This is a formula which we must investigate forthwith.

Stamina and fortitude are qualities which people develop to an amazing extent when they are called upon to do so; ordinary men and women they may seem to be, but they do not know how to give in. Every man with an ambition needs a generous share of these virtues, and so does every woman.

Both sexes can draw inspiration from such an example as Gertrude Ederle, the American girl who swam the English Channel in 1926. That feat was difficult enough, but in 1933 Gertrude had a back injury which meant that for four years she had to be strapped to a flat bed. Then she was operated on and the doctors said that she would never swim again, and she would be lucky if she could walk. The girl tried; she worked hard. And in two years she was swimming as fast as she had ever done—which means a lot, for she was Olympic sprints champion in 1924.

HOW TO BE LUCKY

It is true to say that such pluck is one of the most important ingredients of good luck. Sometimes you meet people who always seem to be lucky, while others are continually unlucky. A proportion of it must be due to chance, but much is personal organization, you can be sure. Have you ever noticed the qualities of a so-called lucky person? Observe the behaviour of any lucky friend or acquaintance; you will almost certainly discover some of these points, and probably others, too: —

1. Optimistic; hopes for the best but is ready to deal with the worst.
2. Pays minute attention to important details.
3. Plans well ahead, but acts quickly on opportunity.

A harsh word uttered in past lives is not destroyed, but ever comes again. The pepper plant will not give birth to roses, nor the sweet jasmine's silver star to thorn or thistle turn.—*The Voice of the Silence.*

Sum up at night what thou hast done by day;
And in the morning what thou hast to do.
Dress and undress thy soul; mark the decay
And growth of it; if, with thy watch, that too
Be down, then wind up both; since we shall be
Most surely judg'd, make thy accounts agree.

—GEORGE HERBERT, *The Church Porch.*

To know one's self is the true; to strive with one's self is the good; to conquer one's self is the beautiful.

—JOSEPH ROUX, *Meditations of a Parish Priest.*

I am the owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

—EMERSON, *Essays.*

Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.—*Psalms.*

EARLY DAYS

I am in favour of spoiling in moderation, not only because the increase in spoiling is the result of a more scientific understanding of child psychology, but because I hold that a positive duty of parents is to make childhood happy. Childhood is pre-eminently the age of happiness, and an unhappy or a tedious childhood injuriously affects the whole of life.—ARNOLD BENNETT, *How to Make the Best of Life.*

Children have more need of models than of critics.

—JOUBERT.

The child sees what we are, behind what we wish to be. Hence his reputation as a physiognomist. . . . He is a magnifying mirror. This is why the first principle of education is: train yourself; and the first rule to follow if you wish to possess yourself of a child's will is: master your own.

—AMIEL'S *Journal.*

4. Shares his good fortune; takes bad luck philosophically and says little.
5. Gets into positions where the good-luck average is high.

Yes, there is an art in being lucky. But it does not consist of mumbo-jumbo and charms. Cool appraisal of chances and intelligent action are the secret. Many people would say that Seversky was lucky; in some ways he was; but judge his story for yourself.

Son of a Russian pioneer airman, he joined the Russian Air Force in 1914. He was shot down into the Black Sea at night, rescued with one leg missing. Grounded because of this loss of a limb, he "stole" an aeroplane in 1916 and flew it. He got permission to fly at the front, and brought down many enemy planes. Then the Russian revolution came. He escaped to America, started work as a test pilot. Now he invents some of the fastest planes in the sky, and as Major Alexander Seversky is a man consulted by the British Air Ministry.

Is it luck? Some people would have crumpled up with a tenth of that trouble. But some men are made tougher by ordeals.

THE TECHNIQUE OF SUCCESS

Success needs more than luck: what precisely does it need? That you can read in a book easily enough, but the importance of the qualities will only be brought home to you by your studying men who are already successful. Watch what they do, listen to what they say, try to get to the deep reason for their actions rather than seeing only the trivial mannerisms of success. Do not pay too much heed to what they preach about success, for while it takes a successful man to demonstrate success, it needs a psychologist to explain it. Examples of success will help you more than explanations.

A business writer who has studied the men at the top of the tree and who is himself successful to the tune of £5,000 to £10,000 a year (purely from his own writings) gives a list of injunctions based upon the qualities he has found in leaders in trade and finance and the various professions.

Say not such dreams are idle: for the man
Still toils to perfect what the child began.

—M. ARNOLD, *Cromwell.*

In the course of its psychological development the baby achieves things so marvellous as to be miraculous, and it is only habit that makes us indifferent spectators.

—MARIA MONTESSORI, *The Secret of Childhood.*

The wildest colts make the best horses.

—PLUTARCH, *Life of Themistocles.*

Children divine those that love them; it is a gift of nature which we lose as we grow up.

—PAUL DE KOCK, *Homme aux Trois Culottes.*

And all for love and nothing for reward.

—SPENSER, *The Faerie Queene.*

Good my lord,
You have begot me, bred me, loved me: I
Return those duties back as are right fit,
Obey you, love you, and most honour you.

—SHAKESPEARE, *Othello.*

ACHIEVEMENT

He is strong who conquers others; he who conquers himself is mighty.—LAO-TSZE, *The Simple Way.*

It is the action of an uninstructed person to reproach others for his misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.

—EPICTETUS, *Encheiridon.*

Money lost, nothing lost; courage lost, much lost;
Honour lost, most lost; soul lost, all lost.

—DUTCH TRADITIONAL SAYING.

At twenty years of age the will reigns; at thirty, the wit; and at forty, the judgement.—HENRY GRATTAN.

My mind to me a kingdom is:
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind.—EDWARD DYER.

This is his list:—

Decide quickly.
Act and stand by it.
Make news about yourself.
Join with other leaders.
Create a following.
Reward loyalty.
Always have a fight on.
Listen to all, but keep your own counsel.
Learn from defeats; keep on.
Face danger.
Represent your followers, not yourself.
Have a great purpose.

You may not agree with the list in its entirety. But there is an ambition "sermon" for you in every line. The best way you can use such a list is to take the commands one at a time and spend a day thinking about and acting up to each. You will find occurrences in the news, in your work and your home, which bear out the points. And thus illuminated by fact, the ideas will become real and vital to you.

NOW, YOU CANNOT FAIL!

In fairness it should be said finally that success in ambition has one great difference from success as judged by other standards. Business success is measured by position and wealth and reputation. Ambition success depends not entirely upon results, but more upon efforts. Ambition is a personal thing, little to do with the outside world. A man really desires to attain eminence or distinction for his own reasons, not because of what others think.

If your ambition is "to battle through life towards a better knowledge and practice of . . ." some art, science, or business, nothing can stop you succeeding. However far you get—and you will get far with this spirit—the fight rather than the result will prove the important factor.

You will fight hard, there is little doubt. You will probably go far in the eyes of the world; you may even satisfy yourself. But when you fight hard through life, you cannot lose—you are bound to win! You have had the joy of the fight, whatever else you get from it.

I suppose you in the middle rank of life. Happiness ought to be your great object, and it ought to be found only in *independence*.—WILLIAM COBBETT, *Advice to Young Men.*

One must not condemn others but blame oneself, one must not regret. This is the ultimate way of learning.—HO JINSAI.

Mortals that would follow me,
Love virtue: she alone is free.
She can teach ye how to climb
Higher than the sphery chime.—MILTON, *Comus.*

It is often the last key which opens the door.

—OLD PROVERB.

I am myself my own commander.—PLAUTUS, *Mercator.*

So let us love, dear love, like as we ought;
Love is the lesson which the Lord us taught.—SPENSER.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies. But even ignorance is better than head-learning with no soul-wisdom to illuminate and guide it.

—*The Voice of the Silence.*

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

—SHAKESPEARE, *Julius Cæsar.*

PARENTHOOD

The family is one of Nature's masterpieces.

—SANTAYANA, *The Life of Reason.*

I will chide no breather in the world but myself
Against whom I know most faults.

—SHAKESPEARE, *As You Like It.*

Today is ours; what do we fear?
Today is ours: we have it here!
Let's treat it kindly, that it may
Wish, at least, with us to stay.

—A. COWLEY, *Fill the Bowl with Rosy Wine.*

Love sought is good, but giv'n unsought is better.

—SHAKESPEARE, *Twelfth Night.*

CHAPTER VIII

THE QUALITIES OF A LEADER

It is wrong to divide the human race into leaders and followers. It is dangerous, too, for the word leader can bear more than one meaning, and there is no one of us who could not be a leader in at least some sense of the term. So before starting to discuss the qualities of a leader let us recognize that human society is the creation of all the people in it. All without exception contribute to the whole in some degree or other. The demagogue may sway the emotions of the crowd. But a leader of thought may mould the outlook of people for generations to come, and so prove himself a leader in the true sense of the word.

A religious leader may recreate the spiritual forces without ever having a personal following. A scientist may change the material bases of civilization. A clever craftsman may create things of beauty which remain an inspiration to his children and his children's children. Every Tom, Dick and Harry of us has a contribution to make. And the greatest of all of us is that man or woman who makes the greatest contribution in proportion to his natural capacity. If we fail to achieve any spectacular result, that is no evidence that we have failed.

NATIVE AND ACQUIRED ABILITIES

Leaders are *born*—and *made*. Qualities inherited from past generations in some mysterious way which science has not yet illumined, are responsible for the instinct that prompts the child to take charge of the games and to tell other children what they have to do. The martinet in the nursery was displayed in a *Punch* picture during the War. A little boy had been compelled to take the part of the Kaiser, and after being imprisoned and punished by his playmates every day for a whole week, he went on strike, demanding a change of part. That tendency to formulate and to issue instructions does not die in the nursery: it persists. And the boy becomes the " father of the man."

The sin that arises within us and prevents us from understanding the child is Anger.

—MARIA MONTESSORI, *The Secret of Childhood.*

On the laugh of a child I am borne to the joys of the King.

—A. E. (GEORGE RUSSELL), *Reconciliation.*

Whence can you derive authority or liberty as a parent, when you, an old man, do worse things?—JUVENAL, *Satires.*

In very truth lying is a hateful and accursed vice . . . when once the tongue has got a wrong set, it is impossible to put it straight again.—MONTAIGNE.

And earthly power doth then show likest God's
When mercy seasons justice.

—SHAKESPEARE, *Merchant of Venice.*

Better make penitents by gentleness than hypocrites by severity.—ST. FRANCIS DE SALES.

WORK

A journey of a thousand miles begins with one step.

—CHINESE PROVERB.

One lesson, Nature, let me learn of thee—
One lesson that in every wind is blown,
One lesson of two duties served in one,
Though the loud world proclaim their enmity—
Of toil unsever'd from tranquillity.

—M. ARNOLD, *Quiet Work.*

Opportunities are swarming around us all the time, thicker than gnats at sundown. We walk through a cloud of them.—VAN DYKE.

The time of life is short;
To spend that shortness basely were too long.

—SHAKESPEARE, *Henry IV,* Part 1.

Self-confidence is the first requisite to great undertakings.

—SAMUEL JOHNSON, *Works.*

Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought.—EMERSON.

The inheritance of abilities and qualities of all kinds is still a tangled subject. We gain a little more knowledge yearly, but new problems present themselves with every step forward. Hence, we cannot pretend to expose the secrets of heredity in regard to leadership. All we can say is that among half a dozen children there will be one who chooses the games and allots the parts to the players. The physical and mental assembling of those leadership qualities by nature is a matter beyond our ken.

But there have been leaders, who, devoid of these qualities by birth, have made themselves leaders by assiduous preparation and practice. As a rule these men have passed through experiences of a deeply emotional character; and they have, in consequence, developed the feeling of a great mission that must be accomplished at all costs. Such a man was John Howard, the prison reformer. But if Howard was a " made " leader it will be admitted that even the " born " leader must learn from experience, and in that sense he is on the same level as the others.

Modern science, in the biochemistry section, makes a startling claim to the effect that if we are fond of celery, spinach, and cucumber, and if we eat them as regularly as the seasons allow, we are in all likelihood born leaders. As a theory—or a fact—it is an attempt to set up a direct relationship between the build of our body-minds and our characters. It sounds very entertaining, and we immediately ask many questions about the diet of leaders and sub-leaders of whom at least we know something. And when the biochemists have enlarged their evidence by proofs from the sworn confessions of the interested parties, we shall turn again to an examination of diet and destiny.

GENUS AND SPECIES

There are leaders, and—*leaders*; in other words, leadership is a genus of which there are a good many species, a few of them strangely different from the rest; and yet leadership in one of its forms cannot be denied to any of them. For instance, was John the Baptist a leader? No, you answer, he was a forerunner. He prepared the way for

The very gods are powerless 'gainst stupidity.
—SCHILLER, *Jungfrau von Orleans.*

He which that nothing undertaken,
Nothing he achieveth.—CHAUCER, *Troilus and Criseyde.*

Fortune will call at the smiling gate.
—JAPANESE PROVERB.

I had a dove and the sweet dove died;
And I have thought it died of grieving:
O, what could it grieve for? Its feet were tied,
With a silken thread of my own hand's weaving.
—KEATS, *Song.*

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—EMERSON.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.—*Ecclesiastes.*

THE FULFILMENT OF AMBITION

The man who insists on seeing with perfect clearness before he decides, never decides.—AMIEL'S *Journal.*

Victory is always glorious, whether it be due to chance or skill.—ARIOSTO, *Canto 15.*

Long live he who conquers.—CERVANTES, *Don Quixote.*

Genius is nothing else but a great aptitude for patience.
—BUFFON.

This above all; to thine own self be true,
And it must follow as the night the day
Thou can'st not then be false to any man.
—SHAKESPEARE, *Hamlet.*

Do your deed, and know yourself.—MONTAIGNE, *Essays.*

Strange as it may seem, the ambitious, energetic man has a rather important lesson to learn from the common person who contentedly stays in the groove to which destiny has appointed him. Not one ambitious man in a hundred ever learns this lesson or even dreams in his arrogance that the

a greater than he whom he held in reverent esteem. Yet surely the John who lost his head to Herod and Herodias, because he was a reformer and critic of his times, cannot be ruled out as a leader?

Consider a very different case. Who today has any interest in the poems of W. Lisle Bowles? Yet he was a forerunner of Wordsworth, who was willing to acknowledge that he received a certain amount of inspiration from this forgotten author. Bowles may have written nothing wonderful, but if he contributed something to the education of a genius he was to that extent an originator, and hence a leader.

What of the local demagogue whose fame seldom travels beyond the boundaries of his district? We are not thinking of Bacon's remark that the people would be peaceable and tractable if seditious orators did not agitate them. We have in mind the man who, rightly or wrongly, feels he has a local duty to perform, and who performs it lustily. Whatever objection there may be to his style, he will, if he has anything true to say, prevent the recurrence of certain evils and promote the advance of reform.

LEADERS OF MEN: PIONEERS

The gallery of the great is one of spacious proportions. First come the immortals—the men and women who have moved life to vaster issues: poets, artists, prophets, and statesmen. Close to them is the group of altruists who have led the way in many-sided renunciations; and after them the servants of the State in many forms. There are other sections of the gallery devoted to leadership in the world of practical things, and the catalogue contains hundreds of names which carry distinction.

There is, for instance, the pioneer. George Stephenson led the way in making railway locomotives; the Wright brothers were first in the field with a practicable flying machine. Alcock and Brown flew the Atlantic before anybody else. Blériot flew the English Channel. Edison scored the first success in electric lighting; as did Graham Bell with the telephone.

fellow over whose head he is climbing has anything to teach him.—ARNOLD BENNETT, *How to Make the Best of Life.*

The same ambition can destroy or save,
And make a patriot as it makes a knave.
—POPE, *Essay on Man.*

Concentration is the secret of strength.—EMERSON.

Self-trust is the essence of heroism.—EMERSON.

Good name in man or woman, dear my lord,
Is the immediate jewel of their souls.
—SHAKESPEARE, *Othello.*

A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility. Whoever is in a hurry, shows that the thing he is about is too big for him.
—LORD CHESTERFIELD.

Life is too short to waste,

. . . .

'Twill soon be dark;
Up! mind thine own aim, and
God speed the mark!—EMERSON.

A consideration of petty circumstances is the tomb of great things.—VOLTAIRE.

Seekest thou great things for thyself? Seek them not.
—*Jeremiah.*

Turn back, O man, forswear thy foolish ways.
Old now is Earth, and none may count her days;
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim
"Turn back, O man, forswear thy foolish ways."

Earth might be fair and all men glad and wise.
Age after age their tragic empires rise,
Built while they dream, and in that dreaming weep:
Would man but wake from out that haunted sleep,
Earth might be fair and all men glad and wise.

Earth shall be fair, and all her people one:
Nor till that hour shall God's whole will be done.
Now, even now, once more from earth to sky,

But the worthy deeds of such men do not exhaust the full idea of leadership. That idea includes the opening of new paths in the world of business, labour and exploration. There is not space to give many examples, but we will take three: Lord Nuffield, the late Herbert Smith, and Columbus. No three men could be more unlike each other. Lord Nuffield has given a lead to the country by combining a highly efficient system of motor car manufacture with a policy of returning millions of pounds to the country itself; for, to use his own words: " A great amount of money is only a worry: why keep it?"

Herbert Smith, for thirty years leader of the Yorkshire miners, was born in a Lancashire workhouse, after his father had been killed in a pit accident. He early resolved—one could say in Lincoln's phrase he *highly* resolved—to improve the conditions of the miners. There was ability behind the somewhat rough exterior, and the occasional outbreak of an impulsive nature. In 1929, while presiding at a meeting, he left the chair in anger because the National Miners' Conference disagreed with him. But he was an unselfish leader of the industry, and his fellow-workers respected him greatly. To them he was always " Ahr 'Erb."

Columbus persuaded Queen Isabella of Spain to accept the idea of the possibility of a New World, and it is probably one of the most dramatic examples of leadership in history —and, on the plane of the real, the biggest in consequences.

MODERN DICTATORS AS "LEADERS"

The modern dictator, whatever he may call himself, is not a leader in the old sense: he is a man who has obtained political power and uses it to carry out a programme of national aggrandizement. In reality he does not *lead*: he *drives*. He might be called a *State driver*. He does not precede the nation. He flourishes his whip and drives the citizens before him. It is a tyranny, not a government; and, because in these modern days it restricts the liberty of the subject, it cannot last. It is retrograde, not progressive.

Most people are naturally followers, not leaders. But this fact does not necessarily mean abject subordination. In

Peals forth in joy man's old undaunted cry
" Earth shall be fair, and all her folks be one!"
—CLIFFORD BAX, *Farewell My Muse.*

LEADERSHIP

It is the part of a good general to talk of success, not of failure.—SOPHOCLES, *Sayings.*

It is a great sign of mediocrity to be always praising moderately.—VAUVENARGUES.

Shall the large limit of fair Brittany
By me be overthrown, and shall I not
Master this little mansion of myself?
Give me an armour of eternal steel!
I go to conquer kings, and shall I not then
Subdue myself?
Attributed to SHAKESPEARE, *King Edward III.*

Cæsar, when he first went into Gaul, made no scruple to profess that he would rather be first in a village than second in Rome.—BACON, *Advancement of Learning.*

Reason and calm judgement, the qualities specially belonging to a leader.—TACITUS, *History.*

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.
—EMERSON. (Said of Abraham Lincoln.)

Small town, great renown.—RABELAIS, *Works.*

No path of flowers leads to glory.—LA FONTAINE, *Fables.*

A soft answer turneth away wrath: but grievous words stir up anger.—*The Book of Proverbs.*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
—*Book of Proverbs.*

Popularity is glory in copper pieces.—VICTOR HUGO.

The abuse of greatness is when it disjoins remorse from power.—SHAKESPEARE, *Julius Cæsar.*

No man doth safely rule, but he that is glad to be ruled.
—THOMAS À KEMPIS, *Imitation of Christ.*

matters of government every voter can help in the choice of the servants of the State; and, democracy, despite its defects, is likely to be preferred more and more because its leaders are appointed to lead by the people themselves. They exercise authority and hold position by the will of the people.

FIVE LEADERS: THEIR CHIEF QUALITY

The psychology of leadership is a fascinating study, not only because biographical details of great men and women are always interesting, but because there is in all of us an insistent curiosity about the people whose mental abilities accomplished such marvellous results. We compare our own powers with theirs, hoping to discover some secret which we can use to our advantage. Probably we are not very successful. When we endeavour, for instance, to fathom Napoleon's secret of mental concentration we have to be satisfied with a mere description of his method. He arranged all his affairs "as in a wardrobe. . . . When I wish to put any matter out of my mind, I close its drawer and open the drawer belonging to another. The contents of the drawers never get mixed, and they never worry me or weary me. Do I want sleep? I close all the drawers, and then I am asleep." This leaves the inquirer guessing.

Still, this curiosity of ours is only natural. St. Paul's Cathedral was an imagination in the mind of Wren before it became a reality in stone. All great achievements—paintings, poems, aeroplanes and instruments are conceived in the mind before they are made actual: so if we look at our leaders and inquire into the type of mind they possessed we shall have a better understanding of them, and obtain a few hints for ourselves.

Let us take five representative leaders and ask this question: "What is their outstanding mental quality?" The names are Galileo, Wesley, Rousseau, Lincoln, Gandhi. They stand for different spheres, but each was—or is—a leader in his own province. All of them faced grave difficulties and overcame them; frequently they were in danger of their lives—in fact, two of them were final sacrifices to the truth as they saw it.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

—ST. PAUL, *First Epistle to the Corinthians.*

Pandarus: Do you not follow the young Lord Paris?
Servant: Ay, sir, when he goes before me.

—SHAKESPEARE, *Troilus and Cressida.*

SELF-MASTERY

I count him braver who overcomes his desires than him who overcomes his enemies; for the hardest victory is the victory over self.—ARISTOTLE, *Stobaem, Florilegium.*

Avoid wrath and thou wilt avoid sin.—THE TALMUD.

Oftentimes I could wish that I had held my peace when I had spoken; and that I had not been in company. . . . Why we so willingly talk is, for that by discoursing one with another, we seek to receive comfort one of another, and desire to ease our mind. . . . But alas, oftentimes in vain, and to no end; for this outward comfort is the cause of no small loss of inward and divine consolation. . . . An evil habit and neglect of our own growth in grace do give too much liberty to inconsiderate speech.

—THOMAS À KEMPIS, *Imitation of Christ.*

Give me that man
That is not passion's slave and I will wear him
In my heart's core, ay, in my heart of heart.

—SHAKESPEARE, *Hamlet.*

Self gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

—*Voice of the Silence.*

He that studieth revenge keepeth his own wounds green.

—BACON.

If you wish to know yourself observe how others act. If you wish to understand others look into your own heart.

—SCHILLER, *Votive Tablets.*

To master one's self is the greatest mastery.

—SENECA, *Epistles.*

THE DYNAMIC EMOTIONAL DRIVE OF LEADERS

If we remember that in vital matters, intellect plays second fiddle to the emotions we shall find the right answer to our question. Ultimately it will be clear to us that the outstanding mental quality of all leadership is dynamic force. Sometimes it is called the emotional drive. It means that the leader, whatever else he has or has not, has tremendously strong motives. When John Howard visited a French prison, and saw a raw leg of mutton flung into the midst of a crowd of prisoners in a cellar—it was to be their meal, and they were expected to fight for it—he saw red, and determined to give his life and his money to the work of prison reform.

The motive power may be for a quite different end, as in the case of Galileo who had a sincere desire for the spread of scientific truth. When Lincoln saw slaves being sold in the open market of a southern city his soul was revolted, and he resolved to deal a blow at the traffic; and, to quote his own words, "to hit it hard." In his case, as in Howard's, a specific event touched off the spark which set the fires of energy alight.

GANDHI, ROUSSEAU, WESLEY

Gandhi began his life's work in South Africa. He regarded the Union's treatment of his compatriots as unjust, and he became their champion. Returning to India, he surveyed the millions whose condition, in his view, called for improvement. He decided to stay, and his work in South Africa passed into other hands. Today he stands as one of the greatest leaders in India.

Rousseau was an intellectual and social rebel. He believed that man was essentially good as against the theologians who talked about being born in sin. He taught that man was born free, but is everywhere in chains. It was not quite true, but there was some truth in it; and Rousseau, as the proclaimer of new ideas, had a great vogue in the eighteenth century. His teachings lit the fire that led in the end to the Reign of Terror and the bloodshed of the Napoleonic wars.

In one way or another of mental gymnastic the habit of worrying can assuredly be either broken or very considerably modified. And when the break or modification has been accomplished the result in happiness and zest will astonish the liberated victim.

—ARNOLD BENNETT, *How to Make the Best of Life.*

The power men possess to annoy me I give them.

—EMERSON.

Cunning is the dark sanctuary of incapacity.

—LORD CHESTERFIELD.

Th' offender's sorrow lends but weak relief
To him that bears the strong offence's cross

—SHAKESPEARE, *Sonnets.*

It is better to remain silent than to speak the truth ill-humouredly, and so spoil an excellent dish by covering it with bad sauce.—ST. FRANCIS DE SALES.

The need of the world is now for merrier saints.

—CLIFFORD BAX, *Farewell My Muse.*

A holy hermit is a mind alone.
Doth not experience teach us all we can
To work ourselves into a glorious man?

—JOHN FLETCHER, *Honest Man's Fortune.*

It is easier to make a saint out of a libertine than out of a prig.—GEORGE SANTAYANA.

Equivocation is half-way to lying, as lying is the whole way to hell.—WILLIAM PENN.

The happiest men are they who have arrived at the point of having nothing to fear from those who surround them.

—EPICURUS, *Diogenes Laertius.*

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind.—THE BHAGAVAD GITA.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.—*Book of Proverbs.*

THE UNCONSCIOUS

Make not your thoughts your prisons.

—SHAKESPEARE, *Antony and Cleopatra.*

John Wesley was an unwilling rebel against the Anglican Church, an institution he respected to the end of his life. He wished to benefit the poor and the downtrodden throughout Great Britain; and, alone at first, he began to evangelize the country, riding his horse from town to town, covering thousands of miles in the course of a year. He expected to die at fifty-one, but lived to be eighty-eight. Apart from his religious work his name occupies a prominent place among English social reformers.

The quality which stands out in these five representative men is that of dynamic *sympathy*: not only sympathy *for* (which may swiftly pass into pity) but sympathy *with*; that is, they put themselves in the place of suffering humanity and obtained a sympathetic insight into their conditions. Leadership makes an early appeal to the *imagination*.

MENTAL FORCE AND MENTAL ABILITY

The next quality is that of *mental force*. It is not identical with mental ability—a term which too often is confined to the amount of sheer knowledge a man may possess; whereas its meaning is on these lines: ability to analyse a fact, an idea, a proposition, into its component parts: to relate it intelligently to similar items elsewhere: to draw out comparison and contrast: finally, to gather together all the points and arrive at a conclusion which is felt to be inevitable.

A man may have great mental force without being a highbrow, or conforming to any type of intellectual. Abraham Lincoln was not highly educated, but what a force was coiled up in his brain! Think of Stalin, as a young student in a theological seminary. He comes across rebellious literature. Studies are soon left behind. He is a man of action, and behind that action is a dynamic energy.

Leadership, considered as making a demand on intelligence, does not depend entirely on the extent of one's information; that is, how much of the contents of the British Museum Library is contained within a man's skull, but on his grasp of facts and ideas, on his handling of them, but most of all on the driving power of his emotions and will. For such men there is always room, as Emerson reminded us.

Were I so tall to reach the pole
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.

—ISAAC WATTS, *True Greatness.*

Who sees all beings in his own self, and his own self in all beings, loses all fear.—ISA UPANISHAD.

Watch your own speech, and notice how it is guided by your own less conscious purposes.—GEORGE ELIOT.

Present fears
Are less than horrible imaginings.

—SHAKESPEARE, *Macbeth.*

Whenever you are angry, be assured that it is not only a present evil, but that you have increased a habit.

—EPICTETUS.

Commit a sin twice and it will not seem to thee a crime.

—THE TALMUD.

Intolerance itself is a form of egoism, and to condemn egoism intolerantly is to share it.—GEORGE SANTAYANA.

Unless above himself he can
Erect himself, how poor a thing is man.

—SAMUEL DANIEL, *To The Countess of Cumberland.*

Enveloped in a common mist, we seem to walk in clearness ourselves, and behold only the mist that enshrouds others.

—EMERSON.

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. . . . He who will enter upon the path of power must tear this thing out of his heart.—*Light on the Path.*

Those who cannot remember the past are condemned to repeat it.—GEORGE SANTAYANA.

No—I am that I am; and they that level
At my abuses reckon up their own.

—SHAKESPEARE, *Sonnet.*

THE EGOISM OF LEADERS

Associated with this mental force is a strong egoism. Not egotism, mark you! An egotist may be no more than a conceited puppy with no brains or force at all. Egoism is a word which means that a man is self-centred to the extent that he believes in himself as unique—called to do a particular job; and while working for others he is not forgetting his own interests. Thus when Mussolini said: " I have loved my Italy," he spoke the truth; but he did not add what was equally true, namely, the egoism in him which said: " And I have also loved myself."

Let it not be supposed that egoism—insisting on one's self—is both wrong and mischievous. It is not. Indeed, unless leaders of all kinds, British included, hankered after their jobs, with the anxieties and responsibilities thrown in, there would be nobody to shoulder the work of the world. But there is more in this egoism than appears at first sight. Take Oliver Cromwell. He was a practical man with immense force of mind, although not otherwise mentally distinguished. But he was mystical in his moods; that is, he had thoughts and feelings respecting his life and destiny which he understood but could not put into words. In ordinary speech he was " a bit of a puzzle " to his contemporaries. A highly successful army commander, and a realist, he nevertheless said on one occasion: " He goes farthest who knows not whither he is going." That comes from the same man who said: " Take away that bauble!" —when referring to the mace in the House of Commons.

Napoleon, on occasion, referred to his own importance as that of a man of destiny who marched with the opinion of the masses of the people, and with events; and it does seem to some investigators as if there is a subtle and obscure relationship between particular individuals and Nature; for we are unable to account for these persons and their deeds on such lines of science as are known to us.

THE FEELING OF INFERIORITY

The next question is: Where does this driving power and egoism come from? You may be surprised at the answer.

Memory is not a pocket, but a living instructor . . . a guardian angel set there within you to record your life, and . . . to animate you to uplift it.—EMERSON.

I praise whatever Ultimate Power designed
This human consciousness in which I share,
That there is healing magic in the mind
Can wash out all the world's ugliness and care.
—CLIFFORD BAX, *Farewell My Muse.*

ENVIRONMENT

Of all the things which wisdom provides for the happiness of the whole life, by far the most important is the acquisition of friendship.—EPICURUS.

Noble minds keep ever with their likes.
—SHAKESPEARE, *Julius Cæsar.*

The world is a country nobody ever knew by description; one must travel through it one's self to be acquainted with it.
—LORD CHESTERFIELD.

A mind not to be changed by place or time.
The mind is its own place and in itself
Can make a heaven of hell, a hell of heaven.
—MILTON, *Paradise Lost.*

The pleasure of life is according to the man that lives it, and not according to the work or the place.—EMERSON.

Friendship is like the sun; some people have but a small share in his beams . . . but some have splendid fires, and aromatic spices, rich wines . . . and great wit and great courage; because they dwell in his eyes, and look in his face, and are the courtiers of the sun, and wait upon him in the chamber of the east.—JEREMY TAYLOR.

Here on the path of every day—
Here on the common human way
Is all the stuff the gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build eternity in time!—EDWIN MARKHAM.

It often comes from the possession of inferiority feelings. We will not use the word complex at the start: it has medical implications. But we do understand the word "feelings." Two examples from real life will illustrate our point.

When George Slocombe interviewed Mussolini—see *The Tumult and the Shouting*—he wrote as follows: "I suspected in him a strong inferiority complex only mastered by a powerful will." Some readers will say: "How could that be so when the Duce is the master of all Italy and its Empire?" For answer let us begin at the beginning. Son of a blacksmith, he experienced all the spiteful contrasts and iniquitous comparisons common to bright boys who start life on what has been called the lower level. That aroused a demand for superiority. But how to get it? He got a solution step by step. At last he marched on Rome and became the Duce. Yet his mental history remains. Had he not developed an ambition, and a plan, he would not have risen to the heights of leadership.

Take Lawrence of Arabia. You would not imagine that behind the *Seven Pillars of Wisdom*, and all that was in it, there could be a tale of inferiority. And yet Yeats-Brown, who knew him well, said that "nothing short of world fame could assuage his inferiority complex." Lawrence, from his early years, ardently desired to be famous—yet hardly realized the fact; and he felt that way because of the consciousness of inferiority. If he had not been thus affected, he would never have become ambitious for fame. hence, there is a sense in which the so-called inferiority complex may be a good thing. It makes a man seek *superiority* by way of compensation.

The inferiority complex is either born in us, or our emotional nature is of such a texture that the unpleasant events of the first five years of life cause it to begin to develop. This may happen to the people of high degree as well as to the lowly. Furthermore, the men who become leaders usually have a heavier dose of it than anybody else; their ambition is a consuming fire. The deeper the inferiority, the greater the felt need of superiority—fame, wealth, position, power.

Do not despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the infinite.—AMIEL'S *Journal.*

All true work is sacred; in all true work, were it but true hand-labour, there is something of divineness.

—THOMAS CARLYLE.

A crowd is not company and faces are but a gallery of pictures; and talk but a tinkling of cymbals where there is no love.—BACON, *Essay on Friendship.*

He that has light within his own clear breast
May sit i' the centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun;
Himself is his own dungeon.—MILTON, *Comus.*

A man's own good breeding is the best security against other people's ill-manners.—LORD CHESTERFIELD.

Choose a house made and a wife to make.—OLD PROVERB.

Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes.
—ELIZABETH BARRETT BROWNING.

AGE

Honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age.

—*Wisdom of Solomon.*

Whatsoever joy is offered day by day, serenely I will follow and o'ertake, till old age come, and the appointed term of life.

—PINDAR.

Strange, is it not? that of the myriads who
Before us pass'd the door of darkness through,
Not one returns to tell us of the road,
Which to discover we must travel too. . . .
—OMAR KHAYYÁM.

One prayer alone I make—a humble one—
Ye powers! dispense

ORIGINALITY AND RESOURCE

Another notable quality of mind is the *creative*. Leaders are mentally fertile—within the limits of their own spheres. They can produce ideas. They invent plans to give expression to those ideas. They appoint other men to superintend the process. In short, a leader is a man of resource because he has imagination, purpose and will.

He can be a pleasant person, or he may be not exactly desirable. The latter type is seen in the commercial man who had such a keen desire to make more money that he never went anywhere without looking for a money-making idea. Thus when he went to a great art gallery he saw the pictures—and did not see them, because suddenly he asked: "Where can I get the prices of canvas? They must use acres of it in this sort of thing."

The resourceful leader of the better type has not only the power of translating his experience in principles, but of dealing with the unexpected. When his principal secretary suddenly turns against him; or the enemy, without warning, explodes a metaphorical mine beneath his headquarters; or puts him in court for alleged libel, he has to act at once, not go into the country or to the seaside and give himself up to meditation.

A KNOWLEDGE OF HUMAN NATURE

A leader has an intimate knowledge of human nature in general; but, in particular, he understands how the masses think and feel, and how these thoughts and feelings are turned into action. He is also familiar with the mentalities of the people around him.

It is not always conscious knowledge, consciously acquired. Very often, it is unconscious: part of the individual's mental outfit. One may observe this facility of understanding in a leader who is partly illiterate as well as in a man of advanced education. Instinctively, they seem to know what to say and do.

When John Burns went to America during the 1890's—at the time he was M.P. for Battersea—he was adversely criticized in his absence for something he had done; hence, at

That I may sit a little in the sun
Ere I go hence.

—CLOUDESLEY BRERETON, *Ballad of Extreme Old Age.*

As the dweller in the body experienceth in the body child hood, youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat.—THE BHAGAVAD GITA

I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.—*Psalms.*

The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that time hath made;
Stronger by weakness, wiser men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view
That stands upon the threshold of the new.

—EDMUND WALLER.

At fifteen, I was bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of heaven. At sixty, my ear was an obedient organ for reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right.—CONFUCIUS.

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith " A whole I planned,
Youth shows but half, trust God: see all, nor be afraid!"

—ROBERT BROWNING, *Rabbi Ben Ezra.*

To know how to grow old is the master-work of wisdom, and one of the most difficult chapters in the great art of living.

—AMIEL'S *Journal.*

Memory may score the soul; but there was truth
In man's old tale of everlasting youth.

—CLIFFORD BAX.

Every man has his own road to follow; his own companions to choose; the hardest lesson that age must learn is the

the big meeting which was held on his return there was an expectation of "a warm time." The occasion demanded skilful handling. Burns got up and explained the general situation in the emphatic style for which he was noted. He also gave evidence of business acumen, and he concluded with sentiments something like this:—

> "And if you do not think on the lines I have just made plain, I do not consider that you are fit for me to represent in the House of Commons!"

There was a momentary shock of surprise, then laughter, finally applause. All criticism had been quashed by a bold and challenging front, prefaced by jocular phrases. A solemn and serious M.P. in the same situation, would have entered into a serious argument and as likely as not, would have lost his case.

Adroitness in self-defence must be accompanied by a facility for friendliness in look, in speech and in action; for a leader needs support at all times. He is not sparing in praise when praise is due. He does not criticize a sub-leader when other people are present, and make him look a perfect fool. He refuses to take all credit for work which belongs to subordinates—in fact, the adroit leader understands human nature, and tries to embody in himself what the bulk of people expect of him.

The crowd is a mass of wish-thinkers. Therefore, a leader should know these wishes through and through—not to pander to them, but to provide legitimate satisfaction.

Human nature is learnt from experience—which means that our instinctive knowledge of ourselves, and of others, is combined with the lessons derived from observation and experiment in the wide world of human things. But there have been books which profess to enlighten us on the hidden springs of action, and on how to adjust ourselves to the problems which confront us. Most of these books are ineffective. One of the best is the oldest, namely, *The Art of Worldly Wisdom*, written by Baltasar Gracián y Morales in the year 1647, Gracián was a Spanish Jesuit, who wrote a number of other books on similar subjects.

knowledge that the time has come to look on at the race, while others run it. That is the great ordeal by change, the final test of character.—ARTHUR WAUGH, *One Man's Road.*

But at my back I always hear
Time's wingèd chariot hurrying near,
And yonder all before us lie
Deserts of vast eternity.—THOMAS MARVELL.

As a white candle
In a holy place,
So is the beauty
Of an aged face.

As the spent radiance
Of the winter sun,
So is a woman
With her travail done.

Her brood gone from her,
And her thoughts as still
As the waters
Under a ruined mill.

—JOSEPH CAMPBELL, *Poems.*

THE SEARCH FOR TRUTH

If a person could be persuaded . . . that we are all originally descended from God, and that he is the father of men and gods; I conceive he would never think of himself meanly or ignobly. Suppose Cæsar were to adopt you, there would be no bearing your haughty looks; and will you not feel ennobled on knowing yourself to be the son of God?

—EPICTETUS.

Why so impatient, my heart?
He who watches over birds, beasts and insects,
He who cared for you whilst you were yet in your mother's womb.
Shall he not care for you now that you are come forth?

—KABIR.

Study the hearts of men that you may know what is that world in which you live and of which you will to be a part.

—*Light on the Path.*

Let me see the beauty of truth and immediately I am

The book is a series of thumbnail essays on what to think, what to do, and what not to do; and some of the recommendations may sound a little dubious, e.g., " The truth, but not the whole truth." Yet the great majority of the three hundred lights on worldly wisdom are cannily interesting and illuminating. Here are some of the headings: —

Avoid victories over superiors.
Find out each man's thumbscrew.
Make use of your enemies.
Never have a companion who casts you in the shade.
Have a touch of the trader.
Never offer satisfaction unless it is demanded.

THE ARTS OF EXPRESSION

A leader usually excels in one or more of the *arts of expression*, i.e., he is proficient in selling himself to others, and in communicating his ideas. Often, indeed, the essence of leadership has been found in the force of personality. It was so in the case of Napoleon. The sight of " the Little Corporal " revived affection, and developed new and mighty resolves on the part of a sometimes dispirited army. At the sight of Webster, men paused. Even Thomas Carlyle said: " One would incline at sight to back him against the world."

In politics there has been nothing in recent times at all equal to the effect on his followers of a leader like William Ewart Gladstone. It was marked by a fervency and a devotion that had to be seen to be realized. Perhaps such conditions are no longer possible in the realism of the modern world, when reform has had a lengthening list of victories. But in the 1880's and 1890's (and Gladstone was leading the country at eighty) it was comparatively a new thing.

Marshal Pilsudski, of Poland, was a powerful speaker, but Marshal Smigly-Rydz, his successor, cannot claim to possess anything more than the direct speech of a soldier. It will be a pity if the indifference to oratory persists in Great Britain and America. That indifference has been growing for some time, most of all in Britain. No candidate for leadership can afford to be an indifferent public speaker.

persuaded. . . . Truth always overcomes, though for a time it is found among the few.—ST. ATHANASIUS.

When, therefore, the first spark of a desire after God arises in thy soul, cherish it with all thy care; give all thy heart unto it; it is nothing less than a touch of the divine loadstone that is to draw thee out of the vanity of time unto the riches of Eternity.—WILLIAM LAW.

Yet be his anchor e'er so fast, room is there for a prayer
That man may never lose his mind on the mountains black and bare;
That he may stray league after league some great birthplace to find
And keep his vision clear from speck, his inward sight unblind.—KEATS, *Lines Written in the Highlands.*

Go! seek at once a friend of God; when you have done so, God is your friend.—JÁLALU 'DDÍN RÚMÍ, *The Masnavi.*

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers.

—SHAKESPEARE, *Antony and Cleopatra.*

A cucumber is bitter—Throw it away. There are briars in the road—Turn aside from them. This is enough. Do not add, And why were such things made in the world?

—MARCUS AURELIUS.

How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute.—MILTON, *Comus.*

The idea formed by most people about love and wisdom is, as it were, of something volatile or transitory in a thin medium, like air or ether, or an emission from something of the kind; and scarcely any one thinks that they are really and actually substance and form.

—SWEDENBORG, *Divine Love and Wisdom.*

I preach extinction, but only the extinction of pride, lust, evil thought and ignorance, not that of forgiveness, love, charity and truth.—GAUTAMA BUDDHA.

Admittedly, there have been leaders who, like Richelieu, did not depend on the arts of oratory.

LEADERS AND MASS PSYCHOLOGY

It is very easy to speak about the way in which "words darken counsel," or to repeat the remark: "Words, Words, Words," from *Hamlet*; but the fact remains that there is nothing like living language for swaying the multitude. On the Continent, where leaders have adopted mass psychology as part of the political machine, there are audiences of one hundred thousand who can see and hear the speaker, thus coming under his direct influence. Radio and amplifiers are among the latest instruments for moulding public opinion. It may be that we do not accept the statements that are put forth as truth on those occasions; but, unfortunately, the masses are not converted in any country by pure truth; it has to be progressive—going from an admixture of truth and error towards purer truth.

There have been leaders whose *forte* was the written word. St. Paul was one of them. He quotes the current Greek opinion of himself: "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (2 Cor. x. 10). If these descriptions are true, the Gentile apostle must have been severely handicapped at the very start; but there is no doubt about his weighty and powerful letters: we can judge them for ourselves.

Leaders who have relied mainly on the pen have been numerous. We are not thinking of writers like Shakespeare, with an elusive life and personality, but of men who maintained a more or less intimate contact with the public —Mazzini, for instance. A leader who can write his views forcibly and clearly, not once but again and again with ever-increasing power, is in possession of a great gift that can be used for good or evil.

THE SIGNS OF THE TIMES

A leader is a close student of *the signs of the times.* It might be objected that he is more than a student; he is a

There are three kinds of Silence; the first is of Words, the second of Desires, and the third of Thoughts. The first is perfect; the second more perfect; and the third most perfect. . . . By not speaking, not desiring, and not thinking, one arrives at the true and perfect Mystical Silence, wherein God speaks with the Soul, communicates Himself to it, and in the Abyss of its own Depth, teaches it the most perfect and exalted Wisdom.

—MICHAEL DE MOLINOS, *The Spiritual Guide.*

Love, the true love that seeks for nought,
The love that Christ and Buddha brought,
Comes, like a wind, we know not whence,
But comes not from the world of sense.

—CLIFFORD BAX, *Farewell My Muse.*

Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.—MARCUS AURELIUS.

I wander, and look for Thee;
But Thou dost evade my eyes
By hiding Thyself in my heart.

—INDIAN SONG.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

—JESUS CHRIST.

CONTENTMENT

Wondrous is the strength of cheerfulness; altogether past calculation its power of endurance.—CARLYLE.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—*Book of Proverbs.*

There will never be any more perfection than there is now, not any more of heaven or hell than there is now. . . . Why should I wish to see God better than this day?

—WALT WHITMAN.

O Lord, that lends me life, lend me a heart replete with thankfulness.—SHAKESPEARE.

Well hath he done who hath seized happiness.

—MATTHEW ARNOLD, *Fragment of an "Antigone."*

master. Well, he may be gifted with greater discernment than most of his fellows, but the signs of the times are not usually in the form of clear messages written warningly " on the wall." They are often profoundly obscure, and they call for a calculus of interpretation which cannot be perfected even in a decade of time.

The French have a saying which runs like this: " The great art in politics consists not in hearing those who speak, but in hearing those who are silent." That is true of other spheres than politics. Everywhere there is a special reward for the man who hears the inaudible or the unspoken; that is, the man who can " sense " coming changes long before they arrive. A leader should not only be able to put two and two together—most of us can do that quite nimbly at times—but he should have a *flair* for approaching events. Not that true leaders are *psychic*. Signs of the times are to be read in the light of reason; and if they are made the material of concentration they are likely to give up their secrets. And this gives foresight.

In Great Britain foresight is valued. In the United States it is both valued and studied. G. S. Paterson, in his book, *Foresight and Character*, has said that foresight is, first, the ability to think of a large number of consequences; second, to judge these consequences as to their probability and importance, then to decide the best course of action to pursue. All good leaders are good judges of action and of consequences.

WILL AND DETERMINATION

The leader who makes a name and renders a service to the world is a man of *will*. This connotes a quality that should be distinguished from false notions of will power. Will is not only the desire and intention to do a certain thing, but a *determination* to do it: which implies a capacity for patient and persevering effort. The man of will can act in a flash, if he decides such action is necessary; but he can wait, too, even a long time.

> " Endurance is the crowning quality
> And patience all the passion of great hearts."

Let a man overcome anger by love, let him overcome the greedy by liberality, the liar by truth! For hatred does not cease by hatred at any time; hatred ceases by love.

—GAUTAMA BUDDHA.

It is often said that second thoughts are best. So they are in matters of judgement but not in matters of conscience. In matters of duty, first thought's are commonly best. They have more in them of the voice of God.

—CARDINAL NEWMAN.

Mark the perfect man and behold the upright, for the end of that man is peace.—*Psalms.*

There is a certain midway hour in life
That startles every man, when the tide turns
And, wave on wave, we hear death coming in.
Then must we neither flinch nor, after, flag,
But—living to grow wise,
To gaze upon ourselves until we feel
A wonder there outspanning death and life,
And sorrowing not that all things flow and change—
Move among men and work through memoried years
With stoic heart and unapparent grief.

—CLIFFORD BAX.

It concerns thee only then to prepare thine heart, like clean paper, wherein the divine wisdom may imprint characters to his own liking.

—MIGUEL DE MOLINOS, *Spiritual Guide.*

Thou that hast given so much to me
Give one thing more—a grateful heart.

—GEORGE HERBERT.

He who sings, frightens away his ills.

—CERVANTES, *Don Quixote.*

To make the best of life it is absolutely necessary to satisfy, without over-indulging, your temperament.

—ARNOLD BENNETT.

Tranquillity is the state of human perfection, it raises us as high as we can go, and makes every man his own supporter; whereas he that is borne up by anything else may fall.

—SENECA.

But what if this power of will is used for evil, and not for good? That is a question which every generation has to face. There is hardly a chance that a Jenghis Khan, the leader who slaughtered millions of men, will ever again appear among us; and yet there are modern leaders to whom the lives of their alleged enemies are as a drop in the bucket. A widely held sense of justice is the only protection against savagery. And more and more the drift is towards a leadership which is *given* not *taken*.

Having thus outlined the mental qualities, we may now turn to the physical.

THE HEALTH OF GREAT MEN

Two men in the smoke-room of a certain London club were discussing health in general—with personal confessions and illustrations—when one of the two suddenly declared that a certain amount of suffering was a necessary element in the training of a man of distinction. The other pooh-poohed the remark.

" Look at Leonardo da Vinci," he argued. " Was he not a perfect physical specimen, and possessed of immense muscular strength? You will agree that he had one of the really great intellects of which we have any record."

The other man did not deny these statements, but he stuck to his point about the value of a dose of ill health, and quoted a number of cases in proof. Some of them came under the heading of leaders. They were Kant, Darwin, Carlyle, Lord Curzon, Pascal, Napoleon and Disraeli. He floundered somewhat when trying to trace " spiritual " benefits in these cases.

There is no doubt that Darwin's constitution was weak and that his health was very unsatisfactory; that Carlyle's digestion was such that he could conceive no greater punishment for the Devil than to be compelled to digest with the Carlyle stomach throughout the ages of eternity; and that Lord Curzon suffered grievously with his spine. Pascal had a nervous affliction which caused a sensation of fire at the side of his head. Disraeli had a frightful halitosis; and Napoleon's *malaise* eventually ended his career in St. Helena. But, in

I am content with what I have,
Little it be, or much:
And, Lord, contentment still I crave,
Because thou savest such.—BUNYAN, *Hymn.*

HEALTH

Be not neglectful of thy body's health;
But measure use in drink, food, exercise—
I mean by " measure " what brings no distress.
—PYTHAGORAS, *Golden Words.*

The house which opens not to the poor will open to the physician.—THE TALMUD.

There are two classes of disease—bodily and mental. Each arises from the other. Neither is perceived to exist without the other. Of a truth mental disorders arise from physical ones, and likewise physical disorders arise from mental ones.—THE MAHABHARATA.

The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable are dear to the pure.—THE BHAGAVAD GITA.

The stomach carries the feet.—CERVANTES, *Don Quixote.*

Tell me what you eat, and I will tell you what you are.
—BRILLAT-SAVARIN, *Phisiologie du Goût.*

Why should we have only two or three ways of life, and not thousands?—EMERSON.

Health and good estate of body are above all gold, and a strong body above infinite wealth.—THE APOCRYPHA.

Life is not to be alive, but to be well.—MARTIAL, *Epigrams.*

Joy and temperance and repose
Slam the door on the doctor's nose.
—LONGFELLOW.

Nothing leads to good, which is not natural.—SCHILLER.

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.—EMERSON.

spite of these things, not one in the whole list failed to make good; a fact which goes to show that however valuable health may be—and it is very important—its absence does not in all cases make leadership impossible. A great deal depends upon having the will-to-power, or the will-to-survive. *Sydney Smith, in a letter to a friend, gave proof of this spirit* when he confessed that he suffered from gout, asthma, and seven other maladies, but was " otherwise very well."

To use a motor-car phrase, it is desirable that every prospective leader should have a good physical engine: his body must be in efficient working order. If it is not, he will suffer setbacks at most inconvenient times; and the bill for repairs may be much higher than he likes to pay. The demands made on the nervous system are both numerous and heavy. Long hours, excitement, responsibility, disappointments, test the heart—that remarkable organ which is said to beat thirty million times a year! The digestive apparatus is also put on trial, and the stomach often rebels. We pay a high price for modern speed.

Then there is the need of sleep. Loss in this respect is serious. Lloyd George was able, during the crises of the War of 1914–1918, to sleep at will; and he has told us that, as an art, it can be learned. Of all the mental skills required by public office surely this is one of the first. Gladstone acquired it early on in his career.

THE "CULT" OF HEALTH

It would be a mistake to turn health into a conscious cult, carried out with nicety and almost nervous anxiety. Really good health is unconscious. When a doctor asked a workman: " How is your digestion?" the workman answered: " I did not know I had one." That is as it should be. Let every man formulate his plans for sound health, and develop a happy regularity in carrying them out: but he should do no more than that. This is what Sir Farquhar Buzzard meant when, in a recent address, he argued against a " regular " life, meaning a machine-like existence: to take this at 7 a.m.: to do that at 9 a.m.: and something else at selected hours—an inflexible and rigid programme. He

Health and intellect are the two blessings of life.
—MENANDER, *Monostikoi No.* 15.

Gold that buys health can never be ill-spent.
—JOHN WEBSTER, *Westward Ho!*

A sound mind in a sound body is a thing to be prayed for.
—JUVENAL, *Satires.*

Help nature and work on with her; and nature will regard thee as one of her creators and make obeisance.
—*The Voice of the Silence.*

BEAUTY

Beauty, Madam, pleases the eyes only; sweetness of disposition charms the soul.—VOLTAIRE, *Nanine.*

The absence of flaw in beauty is itself a flaw.
—HAVELOCK ELLIS, *Impressions and Comments.*

Let your person please by cleanliness and be made swarthy by the campus; let your toga fit and be spotless; do not let your shoe-strap be wrinkled; let your teeth be free of rust, and your foot not float about in a shoe too large for you; nor let your stubborn locks be spoiled by bad cutting; let hair and beard be dressed by a skilled hand. Do not let your nails project, and keep them free from dirt, nor let any hair be in the hollow of your nostrils. Let not your breath be sour, nor permit the lord and master of the herd to offend the nose.
—OVID, *Ars Amatoria.*

Beauty is the virtue of the body, as virtue is the beauty of the soul.—EMERSON, *Natural History of Intellect.*

If I had only two loaves of bread, I would barter one for hyacinths to nourish my soul.—MOHAMMED.

Take away from our hearts the love of the beautiful, and you take away all the charm of life.—ROUSSEAU, *Emile.*

For all that faire is, is by nature good.
—SPENSER, *Hymn in Honour of Beauty.*

Three of these points are white: the skin, the teeth, the hands. Three black: the eyes, the eyelashes, the eyebrows.

believed that such people might easily become old at forty by losing elasticity of mind and body.

THE REGIME FOR YOU

There is another fact to be remembered: in its final issue, health is our individual matter. One man's meat is another man's poison; and one man's health programme may be a disaster for his friend. There are, no doubt, general rules of health which apply to everybody, and we shall discuss them later. But every separate life is highly individualized as to the application of these rules. We have known dyspeptics who could eat cold pork for supper, then sleep peacefully and awake cheerfully next morning. How many of us could live and work on the diet of Gandhi?

Hence, every man should make a study of his health possibilities, and draw up the clauses of a regime applicable to himself only. He discovers his best *times* for thinking—and *places* also; he knows what he can eat safely; he will walk a specific mileage, if it suits him, and he will sleep his required hours. General Grant said: "I can do nothing unless I have my nine hours' sleep." That is a sleep which would dull the intellect of many men.

THE SECOND WIND

One valuable discovery might be that of "the second wind": it can be physical, or mental, or both. Athletes know the physical side of it: few people practise the mental side—and wisely for the most part. But there are individuals who have this second wind and who can use it discreetly, as explained by William James. Take John Wesley. "I am often much tired the first time I preach in a day: a little the second time; but after the third or fourth I rarely feel either weakness or weariness," he said. This progress from fatigue to freshness by continued work sounds too Spartan for most of us; but if there is a second wind in us it is well to know it.

Modern leaders are as varied a group as any of the older periods; but the men at the head of governments show a greater regard for hygiene. Many of them are almost ascetic

Three red: lips, cheeks, nails. Three long: body, hair, hands. Three short: ears, teeth, chin. Three wide: the breast, the forehead, the space between the eyes. Three narrow: the waist, the hands, the feet. Three thin: the fingers, the ankles, the nostrils. Three plump: the lips, the arms, the hips.—MORESCO, *Twenty-seven Canons of Beauty.*

The saying that beauty is but skin-deep is but a skin-deep saying.—HERBERT SPENCER, *Personal Beauty.*

We are all of us made more graceful by the inward presence of what we believe to be a generous purpose; our actions move to a hidden music—" a melody that's sweetly played in tune."—GEORGE ELIOT.

We are charmed by neatness.—OVID, *Ars Amatoria.*

For gowns, and gloves, and caps, and tippets,
Are beauty's sauces, spice and sippets.
—THOMAS HOOD.

But a smooth and steadfast mind,
Gentle thoughts, and calme desires,
Hearts with equal love combin'd,
Kindle never-dying fires:
Where these are not, I despise
Lovely cheekes, or lips, or eyes.
—PERCY'S *Reliques,* " Thomas Cardew."

There is no beautifier of complexion, or form, or behaviour, like the wish to scatter joy and not pain around us.
—EMERSON.

Everything has its beauty but not every one sees it.
—CONFUCIUS, *Analects.*

Oh! momentary grace of mortal man
Which more we hunt for than the grace of God.
—SHAKESPEARE, *Richard III.*

Great men are seldom over-scrupulous in the arrangements of their attire.—DICKENS, *Pickwick Papers.*

in some respects: no smoking, no meats, no alcohol. This may be self-denial for prudence sake; but, on the face of it, one has to admit that it testifies to a serious view of duty. The aim is fitness for the task of governing. Nevertheless, other political leaders like President Roosevelt, Stalin, Daladier, and Chamberlain, who pursue what would appear to be a less self-sacrificing policy, do not seem to suffer any disadvantages.

PREPARATION FOR LEADERSHIP

There is a question which few men put to themselves in so many words. To say: "Am I to be a leader or a follower?" is too bald and bare. What happens is this: that the individual whose mind is thus active either looks round the scene with a challenging eye, or almost unconsciously, he begins to compare the leaders he knows with a view to following the one most convincing and likeable. In the first case, the man concerned feels the itch to lead; in the second instance temperament has made him a disciple. Both are following an inborn instinct. If every man hungered after leadership, the final condition of things would be like that of a certain island army, thousands of miles away, in which most of the soldiers were generals.

Here and there, in books and magazines, we can find questionnaires, the object of which is to decide whether or not the reader is of the leader type. Some of the questions are either very subtle or very foolish, e.g., Are you fond of gardening? How do you part your hair? Do you ever change it? If we were asked to draw up a list of the vital questions they would be these: (*a*) Do you try to evade responsibility? (*b*) Are you a good planner and do you like planning? (*c*) When at school did you always try to take the lead? (*d*) Are you naturally self-confident and aggressive? (*e*) Does it matter to you whether you are popular, or not? (*f*) Are you a fighting man?

If any reader's answers are so ready and satisfactory that he believes he is among those who are "called," let him remember this: that the path to success is long and arduous. Every day he should produce his best work, even though he

Let your dress be as cheap as may be without *shabbiness*; think more about the colour of your shirt than about the gloss or texture of your coat; be always as *clean* as your occupation will, without inconvenience, permit; but never, no, not for one moment, believe, that any human being, with any sense in his skull, will love or respect you on account of your fine or costly clothes.

—WILLIAM COBBETT, *Advice to Young Men.*

Love is a flame, and therefore we say beauty is attractive; because physicians observe that fire is a great drawer.

—SWIFT, *Thoughts on Various Subjects.*

Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet, and if she has five grains of common sense she will find this out.

—SYDNEY SMITH, *Lady Holland, Memoir.*

Beauty draws more than oxen.

—GEORGE HERBERT, *Jacula Prudentum.*

The glory of young men is their strength: and the beauty of old men is the gray head.—*Book of Proverbs.*

Beauty is certainly a soft, smooth, slippery thing, and, therefore, of a nature which easily slips in and permeates our souls. And I further add that the good is the beautiful.

—PLATO, *Lysis.*

But the loveliest things of beauty God ever has showed to me,
Are her voice, and her hair, and eyes, and the dear red curve
of her lips.—JOHN MASEFIELD, *Beauty.*

REST

A life without a holiday is like a long journey without an inn to rest at.—DEMOCRITUS, *Golden Sayings.*

When we are out of sorts things get on our nerves, the most trifling annoyances assume the proportions of a catastrophe. It is a sure sign that we need rest and fresh air.

—LORD AVEBURY.

imagine nobody notices it. Self-respect demands thoroughness and efficiency. Along with this conscious preparation there is one that is unconscious. It " comes." Impressions —intentions—notions—ideas—silently, and without observation, are entering the mind. And they form a most valuable element in preparedness.

YOUR PERSONAL FORMULA

At this juncture the fact of individuality crops up again. We feel that the personal differences which separate us from other people, demand, to that extent, a different programme. " I am I " and " you are you." The general formula for success in leadership will be dealt with later. Here we stress the need of a personal formula—which is a brief and convenient statement of an aim, as well as the method of achieving it. The reader must think out his own; for nobody else can do it for him. He knows what he wants, and how he intends to get it. All that remains is to put these facts into vital words for his private use.

But allowances must be made for possible improvements, both as to aim and the method. A formula can be too rigid. Upsets may come. Saul, the son of Kish, went out to seek his father's asses, but found a kingdom. Saul of Tarsus was off to Damascus to persecute Christians—but a vision changed all his arrangements—fortunately. Was it not Dr. C. G. Jung who asked what would have happened to the world if this savage Saul, leader of persecutors, had allowed somebody to talk him out of taking that journey to Damascus? A fine exercise in imagination. History is, in fact, full of such " ifs."

A carefully organized personal life is bound to be more successful than one which is always in disorder, but organization is not life itself—in fact its mechanism has been known to strangle life. That is why room should be left for the uninvited, the unexpected, the bolt out of the blue. Possibly President Wilson would have survived the physical blow if he could have borne the mental shock when the United States refused to accept the League of Nations, which he had sponsored. Tact in a leader is a great gift, and an

Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day, listening to the murmur of water, or watching the clouds float across the sky, is by no means waste of time.—LORD AVEBURY.

Lovers, to bed; 'tis almost fairy time.
—SHAKESPEARE, *Midsummer Night's Dream.*

Life is sweet, brother. . . . There's night and day, brother, both sweet things; sun, moon and stars, brother, all sweet things; there's likewise the wind on the heath. Life is very sweet, brother; who would wish to die?
—GEORGE BORROW.

How sweet the moonlight sleeps upon this bank!
Here will we sit and let the sounds of music
Creep in our ears: soft stillness and the night
Become the touches of sweet harmony.
—SHAKESPEARE, *Merchant of Venice.*

Repose is a good thing, but boredom is its brother.
—VOLTAIRE.

Rest and success are fellows.—OLD ENGLISH PROVERB.

What is without periods of rest will not endure.
—OVID, *Heroides.*

Kings are like stars—they rise and set—they have
The worship of the world, but no repose.
—SHELLEY, *Adonais.*

We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.
—SHAKESPEARE, *The Tempest.*

Take rest; a field that has rested gives a bountiful crop.
—OVID, *Ars Amatoria.*

All things in common Nature should produce
Without sweat or endeavour.
—SHAKESPEARE, *The Tempest.*

'Twere all as good to ease one breast of grief
As sit and watch the sorrows of the world.
—E. ARNOLD, *The Light of Asia.*

American once said: " If Wilson had taken some prominent Republicans to Paris, the League might have fared different."

THE THREE PRE-EMINENT ABILITIES

The real leader has three pre-eminent abilities: he *knows*; he has good *judgment* in all matter "germane to his interests"; and he is a man of *will*.

The range of the knowledge referred to is bounded by that phrase in inverted commas. Here is a story to the point. Gordon Bennett, the owner of the *New York Herald* (as it then was) once took his yacht into Norwegian waters, hiring a local pilot for safety's sake. One day, Bennett said to the pilot: " I suppose you know every single hidden rock in these waters?" The pilot did not even smile at this compliment. He said: " No, but I know where there aren't any." That is the direct and specific kind of knowledge a leader aims at. Not to know *everything* but only the particular things of use to him. He prefers to select and classify facts according to their value to him. He would agree with Emerson that there is no knowledge that is not power; but he seeks an acquaintance with all spheres that lie in his province—like ink making to a printer, or colour production to a painter.

Human nature in its heights and depths will always interest him. The likes and dislikes of the crowd, also its capacity for sudden changes, will never fail to tempt his curiosity. He will not care for history as a record of treaties, wars, and reigns of kings, but he will be anxious to know how geography has affected history, and how the condition of economics has exerted a deep influence on institutions—as expressed, for instance, in Buckle's remark that marriages have been regulated by the price of corn.

THE LEADER IS A PRACTICAL MAN

The leader who is wise takes care not to become a book-worm—in the sense that he comes to love *ideas* rather than *facts*, and transfers his interests from the human sphere to language and literature. He believes, with Goethe, that there

Sleep thou, and I will wind thee in my arms.
—SHAKESPEARE, *Midsummer Night's Dream.*

To one who has been long in city pent,
'Tis very sweet to look into the fair
And open face of heaven—to breathe a prayer
Full in the smile of the blue firmament.
—KEATS, *Sonnet.*

ADVENTURE

If you ask me, what is the good of man; I know not where it lies, saving in dealing wisely with the phenomena of existence.—EPICTETUS, *Encheiridon.*

Glimpses into the inner regions of a great soul do one good. Contact of this kind strengthens, restores, refreshes. Courage returns as we gaze; when we see what has been, we doubt no more that it can be again. At the sight of a MAN we too say to ourselves, Let us also be men.—AMIEL'S *Journal.*

O, be prepared, my soul,
To read the inconceivable, to scan
The million forms of God those stars unroll
When, in our turn, we show to them a Man.
—ALICE MEYNELL, *Christ in the Universe.*

Truth is a jewel which should not be painted over, but it may be set to advantage and shown in a good light.
—GEORGE SANTAYANA.

If thy desire it be
To see
The times prove good, be thou
But such thyself, and surely know
That all thy days to thee
Shall spite of mischief happy be.
—JOSEPH BEAUMONT.

All great human things have been achieved in the name of absolute principles.—ERNEST RENAN, *Life of Jesus.*

True knowledge is the flour, false learning is the husk. If thou would'st eat the bread of Wisdom, thy flour thou hast

is nothing worse than ignorance with spurs on; but, his aim is to know what he ought to know—letting the remainder go.

He keeps his eyes on practical affairs, especially on that state of betterment he hopes to originate, and thus make a name for himself. To this end he studies people as well as books. If he is interested in the Means Test, he is not content to accept figures and estimates compiled by other men; he goes into homes and makes his own inquiries. If science is his sphere he will take risks for the sake of truth—as J. B. S. Haldane does. Nothing human should come amiss to the man who would lead his followers.

SOUND JUDGMENT

Sound judgment is more easily understood than put into a nice definition. There is no difficulty whatever in realizing that Mr. Argon Stevens, who lives opposite, has this most excellent quality; for he knows the right time to buy with advantage, and he always sells at a profit, whether it is house property, stocks and shares, or a motor car. He is a wizard. Next door lives a B.A., a clever fellow, but he is not a patch on Stevens when it is a matter of what to do, or not to do. He flounders.

Good judgment is obviously very important to everybody—would-be leaders, especially. Their mistakes are made in public, so to speak, and the penalties are often heavy. Of course their successes are equally public, and equally well advertised; but there is an envenomed something about failures which a leader is anxious to avoid. Hence, of all desirable qualities, sound judgment is one of the most highly coveted. Let us look at it closely.

First, we will examine a specimen judgment. It is from Lord Nuffield's career after the War of 1914–1918 was over. In 1921 the prices of motor cars were rising, and the advance was not pleasing everybody. Producers faced a bleak future. What were they to do? They were all asking that question. Lord Nuffield (then Mr. Morris) thought "about it—and about," to use an Omar Khayyám phrase, and decided at last to cut the price of all his models by, approximately, £100. It was a great shock. Sound judgment? Bah! It

to knead with Amrita's clear waters. But if thou kneadest husks with Maya's dew, thou can'st create but food for the black doves of death, the birds of death, decay and sorrow.

—*The Voice of the Silence.*

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven;
And how they might have borne more welcome news.

—YOUNG, *Night Thoughts.*

It is the spirit of man who sees, hears, feels, perfumes, touches and tastes, thinks and acts and has all consciousness. And the spirit of man finds peace in the spirit supreme and eternal.—PRASNA UPANISHAD.

And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.—*Genesis.*

He (Jesus Christ) did not preach his opinions; he preached himself. . . . It is considered vainglory by those who see in the new doctrine only the personal fantasy of the founder; but it is the finger of God to those who see the result. Here the fool stands side by side with the inspired man; only the fool never succeeds. It has not yet been given to insanity to influence human progress seriously.

—ERNEST RENAN, *Life of Jesus.*

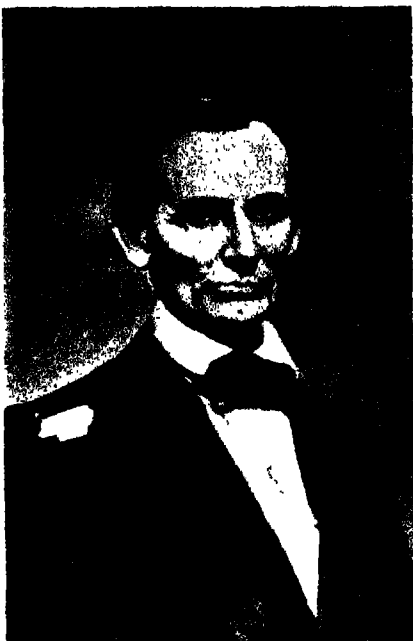
The volume of nature is the book of knowledge.

—OLIVER GOLDSMITH, *The Citizen of the World.*

To die would be an awfully big adventure.

—SIR JAMES BARRIE, *Peter Pan.*

Essential purity is order, and there can be no perfection of order without knowledge of what is the right order of things within us, and the purest of created beings has still to pray "Order all things in me strongly and sweetly from end to end."—COVENTRY PATMORE.

He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear, he is dear to Me.—THE BHAGAVAD GITA.

ABRAHAM LINCOLN

JOHN WESLEY

JEAN JACQUES ROUSSEAU

GALILEO

FOUR GREAT LEADERS OF HISTORY

See page 256

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
—*The Revelation of St. John the Divine.*

Be humble if thou would'st attain to Wisdom
Be humbler still, when Wisdom thou hast mastered.
—*The Voice of the Silence.*

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—ST. PAUL.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—JESUS CHRIST.

ENVOI

Farewell, ghostly friend, in God's blessing and mine! And I beseech Almighty God, that true peace, holy counsel, and ghostly comfort in God with abundance of grace, evermore be with thee and all God's lovers in earth.
—*The Cloud of Unknowing.*

Photo: Imre Kinszki

LACK OF ENTERPRISE

The good man can be kept back and made to keep step with the very average man—unless he has the "courage and quality of enterprise needed to break his chains."

See pages 276-277

was *suicide*! said his competitors. Yet at the end of the year he had sold more cars than any other British manufacturer.

With this interesting item before us, where a decision to reduce prices looked like a sabotage of the whole business, we may try to formulate a definition; and it would be like this: that sound judgment meant the ability to arrive at a right conclusion, after taking all the facts into account, and to take action accordingly. True, to know what a thing is, in itself, does not give us possession of that thing; and to know the value of right conclusions does not impart the power to produce them. So we must pursue the matter further, and inquire into the way in which sound judgments are made.

HOW SOUND JUDGMENTS ARE MADE

(*a*) Primarily, we have to gather together the *real* facts, as distinct from those which are doubtful, or merely alleged, also the *whole* of the facts, not a group favouring one's own inclinations. Is a proposed strike justified or not? If we are disposed to think *yes*, how easy it is to allow the mind to select only the facts that favour us! And if we think *no*, the same selective principle is active.

(*b*) We have to avoid wish-thinking all the way through; that is, being influenced by the desire to reach a certain verdict—popularly called "what we *want* to be true," whether it is true or not. Sound judgment requires that we get the truth, and nothing but the truth, even though it goes in the very teeth of our inclinations. This is the spirit of science, which everybody praises, from the Fellow of the Royal Society to the shouter in Hyde Park. And rightly so, of course; for science is probably the most honest thing in the world.

It calls for mental detachment; in other words, no excess of feelings like anger, revenge, or greed, but a cold and critical analysis of the facts. Thus, if a leader feels a strong desire to act in a certain way, because it will give him a "big advertisement," he is putting self before service, and that will foul his judgment. He is "cooking" facts to suit his own convenience.

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Everybody who has worked in social and political movements knows that circumstances arise in which the temptation is strong to cover up inconvenient facts, or squeeze truth into a "suitable" shape, or even to allow somebody else's lie to masquerade as a beautiful and inspiring reality. Such a policy never pays in the long run. Besides, it reflects on a leader's honesty, and it argues weakness, not strength. To condone it is bad judgment indeed.

You have no doubt seen those small and delicate scales for weighing light objects: they are usually enclosed in glass cases, so that the movements of the air shall not affect the weighing process and give a false result. In like manner all the estimates of the mind, when weighing proposals, should be protected from every breath of desire and emotion. If you wish a certain fact to weigh heavily, you will obtain that result improperly, yet almost unconsciously. In fact, to be honest with one's own mental operations calls for a lot of courage, and not a little skill.

SNAP JUDGMENTS

We have now reached the stage at which the facts of the case—all of them—have been gathered together, and arranged in the order of importance. Further, we have realized the need for mental detachment while considering these facts, one by one, and as a whole. On this series of candid reflections rests the conclusion. It will be sound or unsound; but, if the suggestions just made are acted upon, the likelihood of reaching a sound, and therefore, a wise conclusion, will be greatly enhanced.

At this point we shall meet with an objection. It will be said that there is often no time to carry out an elaborate course of reasoning; a judgment must be arrived at instantly—just as a general may have to alter his plans during the progress of a battle. Such situations happen to everybody at some time or other, leaders not excepted. And it is important that they should be able to decide an issue quickly. Shrewdness in making snap judgments is a quality an aspiring leader should begin to cultivate early.

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He will learn from his failures as well as from his successes. In the main, his discoveries will be these: that to be ready for the unexpected he must acquire foresight by continually looking ahead; and that the surest way to success in speedy judgments is to base them, not on self, but on good will to all concerned.

PRUDENTIAL ALGEBRA

Benjamin Franklin was a shrewd American leader, a man of the world, and a guide in popular thought. He described his method of judgment as " Prudential Algebra." He used to divide a half-sheet of paper into two columns, writing *Pro* at the head of one column, and *Con* over the other—or, if you like, *For* and *Against*. While thinking about the issue, he put down in the columns such contentions as belonged to each, until at last all the arguments had been assembled. Then came the " weighing." If he found an item in one column equal to an item in the other column he cancelled them both. If he found one reason *For* was equal to two reasons *Against* he struck out all three. If two reasons *Against* were equal to three reasons *For*, all five were struck out. In the end there remained a balance. He allowed it to stand for a day or two, and if nothing new occurred to him, he made his final judgment. A good many people use this sort of algebra without being aware of it; but theirs is rather formless and unorganized, hence not so sound and safe.

In the section which analyses power of will we were careful to guard against assuming that an invincible determination will inevitably win the day. It is true that little can be won in a world like this unless the wish is translated into will, and the will into solid work. But the object aimed at must have right on its side, and it must also have the germs of possibility in it. That is a matter for critical judgment; and, as we have seen already, judgment depends on the favourable working of several factors.

The aspiring leader is apt to conceive a scheme on somewhat grandiose lines—like the plan, say, for getting gold out of the sea water—and he begins to work for success

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with enthusiasm, putting in a lot of spade work from day to day and month to month. Then the unexpected happens. Someone who had undertaken to support the movement, financially, may be caught in a sudden turn of the market and lose heavily. There may be nasty debts to be faced! The movement itself may have a lot of unpleasant limelight, and its stock go down even with its adherents. Perhaps the elect themselves, the most ardent of them, may feel the shock of discouragement.

The leader who would do his best to avoid this result, and such contingencies can never be removed entirely, will endeavour to make his scheme *event-proof*, as far as this lies in his power. He will exercise his ingenuity to discover a supporter who will take the place of the first when that individual has to withdraw. He will exert himself to provide against unfair criticism by some method of ensuring *fair* criticism. Thus and thus will the practical mind organize its defences.

But the real weakness is probably not in that direction. The scheme itself may not be sufficiently possible and practical to win enough converts and followers. Its logic has not been driven home. Its literature may be destitute of lure. There may be nothing in the plan which goes down into the depths of the heart.

"GETTING A MOVE ON"

There is, finally, a more personal and intimate application of good judgment which we should on no account omit from the list of qualities. It concerns that course of action known as "taking the initiative." There is almost a fine art needed for the detection of that moment when a business executive, or a civil servant, shall decide to get a move on, and make an attempt to secure advancement. To choose the right time is sound judgment: to fail in this respect, either by omitting to act altogether, or by acting wrongly, is to spoil destiny for the time being.

Consider the outcome of a lack of enterprise: the good man is kept back and has to keep step with the very average man, or less than average; and he chafes every day of his

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life. That is a dangerous state of mind; for, if he should get an invitation to sell his services elsewhere, the larger salary and reduced hours offered may conceal a job not worth having. In fact it may only be the predisposition set up by the chafing referred to which permits him to consider the offer. It would be far better to form a progressive policy and a plan to carry it out. It may be slow work, but there is a something ahead to which you can look forward. Nothing is so exasperating as to feel futureless in business, or elsewhere. And if the spirit of leadership has descended on a man he does something more than tug at his chains: he breaks them!

WHAT IS WILL POWER?

There are many misconceptions about the nature of will power; and the worst among them is that " a great big will " is like a strong man's biceps: it sticks out for everybody to see. Absurd enough, in all conscience, it is accepted by scores as psychological gospel. Actually, a man's will is his capacity for carrying out his determinations. In a true leader there is no doubt as to his ability in this respect. He can give himself time to form resolves, and to begin a line of action, but his conduct is never marked by indecision. He knows what to do, and he does it.

Why can a Labour leader like the late Robert Smillie, or a classical diplomatist and statesman like the late Lord Curzon, hold on to a policy through thick and thin, bearing terrible disappointments, enduring suffering, and yet displaying unfailing perseverance? To say that both were men of strong will is to give only half the reason why. The other half is this: that each had a mighty motive; the two motives being very different in nature and aim. Motive power enabled each man to wait patiently so long as he kept his eyes on the distant goal. A strong-willed individual has been defined as one who works tenaciously for a remote good, while the weak-willed individual is continually turned aside by some momentary desire. The intensity with which that remote good is pursued decides for every man—and every leader—how much will he has. If the ambition is to

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represent a constituency, and become an M.P., or to obtain better conditions in a deeply distressed area, or the more personal aim of securing a high diploma, the attractive glory is the chief factor in developing the resolve to conquer.

It creates courage—one of the foremost virtues. Failure to take action is due to a lack of courage—physical or moral. The former kind of courage is set forth in Green's *History* when describing William the Conqueror, who doubtless embodied in himself a distinct type of leadership. "No other knight under heaven, his enemies confessed, was William's peer." The moral type is evident in those leaders who will face death for a principle—like Tycho Brahe for science, and Savonarola for religion.

THE MYSTERY OF UNCONSCIOUS WILL

In the end, however, we are always faced with something mysterious, whenever we attempt to fathom a mental faculty. The will is no exception, and the mystery is due, as in the case of other faculties, to its association with the unconscious. Clerk Maxwell, a really great scientist, stated the fact in these words: "What is done by what I call myself is, I feel, done by something greater than myself in me." The meaning? Listen. Have you ever been in such great danger that when you got out of it safely you wondered how in the world you managed it? And you said: "It seemed as if somebody was helping me"? If so, you were realizing the mystery of the human will. Adventurers, in moments of supreme difficulty, have had similar experiences. Shackleton felt a "Presence" additional to his own in the Antarctic; and Wilson, tackling the terrible dangers of Mount Everest, wrote in his *Diary*: "Strange, but I feel there is somebody with me."

Leaders who strive for the right in its many forms, may be sure that the will to conquer is more than a conscious resolve or a determination: there are links with the unconscious. Perhaps it is Matthew Arnold's "power, not ourselves, which makes for righteousness." At any rate, the men who essay great tasks unselfishly can count upon greater helps than those which are among the "known and understood."

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THE TIME AND THE NEED

We do not say that any man who feels called upon to bring about a particular reform may expect some sort of sustaining help from quarters at present unknown to us, whether natural or psychic. To come to that conclusion would be a misinterpretation of the references we have just made to Shackleton and Wilson. Besides, there is a time for everything under the sun, and hence, a time to initiate a reform. If it is begun at the wrong time it may have a rough voyage and may not arrive safely in port. Further, the reform itself must stand for a genuine need, and the method of carrying it out must be highly skilled from every angle.

Our position is this: that over and above the technical, legal, social and political aspects of every scheme for human welfare, there are psychological conditions which at present defy analysis. That is a statement which need not astonish anybody. What are the psychological conditions for a best-seller? The most experienced publisher cannot answer that question. All he can tell us is that the best-seller is a gift of Fortune.

Take the drama. Nobody has yet evolved a system of rightly judging an unproduced play, so that a manager knows beforehand that it will be a failure or a success. Even after rehearsals there is no absolute certainty. More surprising still is the fact that although the critics may praise a play on its first night, and urge the public to see it, the public will very often stay away. And the critics may damn a play, yet it will succeed.

THE MAN "WITH MONEY IN HIM"

That word, psychology, has been bandied about for so long that people are getting a little tired of it; yet it contains some of the undisclosed secrets of art, of business, and of reform. Why do some reformers succeed and others fail? Pretty much for the same reasons as workers in every sphere. We know the man whose touch, metaphorically speaking, turns everything into gold. It is not altogether due to the fact that " he has a way with him." It is rather, as Emerson said, that " money is *in* him."

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There is some analogy—we could not say more than that—between the maturing of schemes for reform, and the fruitful outcome of commercial enterprise. *The man* is largely responsible; and leadership is a science and an art—with the unexplainable psychological background already referred to. One leader we have heard about lacked this mental equipment. He was an Anglo-Saxon beyond the seas; and, when his plans went awry, he exclaimed: " The fact is, God's not in a hurry, and I am!"

CONCLUSION

If we look back on the ground already covered it will be evident that we have surveyed, however briefly, the chief qualities, innate and acquired, of a modern leader. We began with the natural instinct which prompts the child to assume command in the nursery, an instinct which remains throughout the period of youth, and fixes itself in manhood. It was made plain, however, that leaders were *made* as well as *born*; and that both types had much to learn from experience.

We saw that there were a good many *kinds* of leadership, and we indicated their characteristics; from the men who make history to the local demagogue, and not omitting the type known as self-advertisers. We studied the pioneers at some length, and glanced at the modern dictators in Europe and elsewhere. Having then seen leaders in action, we turned our attention to the mental qualities demanded, using the names of Galileo, Wesley, Rousseau, Lincoln and Gandhi for the case studies. At the end of the analysis it was clear that dynamic sympathy was the first quality in their mental make-up. After that came mental force, which was shown to be different from mental ability. Next comes egoism: the belief in the self as being called to carry out a certain work. And personality is an important factor.

In trying to discover the sources of these qualities, we ultimately found their origin in inferiority consciousness, taking as instances the very unlike cases of Mussolini and T. E. Lawrence, supported by considerations from other quarters. This emotional energy, ever seeking superiority, caused the mind to become creative.

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We saw how necessary it was that a man with numerous followers must know human nature, and that in dealing with his fellows he should be a master in one or more of the arts of expression. In this same connexion he should be able to read the signs of the times: to " hear the words of those who are silent." That gives foresight, and, when will is added, the survey of mental qualities is complete.

Physical qualities were then investigated. Every reader was bound to see the importance of health, because of the great demands made on bodily endurance, but a glance at the biographies of men like Carlyle, Pascal, Napoleon and Disraeli is enough to show that defects in physique did not prevent achievement. Besides, to make it a conscious cult was a grave mistake. Every man must make his own regime.

In explaining how the qualities of a leader could be developed, we first discussed the difference between the born leader and the born disciple; and then provided a list of questions that would help in deciding to which type the reader belonged. All preparation for leadership must be on the twofold basis (*a*) general, and (*b*) personal. *Your* requirements are your own and they must be met. The general regime is this: that the leader must have full knowledge of his own sphere, good judgment, and power of will.

Now comes the real question. Can I find anywhere a school in which to study leadership? Yes, in the wide world, and in the narrower world of your own locality. The word " school," in some of its applications, is being watched with some suspicion: and when a school of leadership was first mooted there were cries of " What next?"

SCHOOLS OF LEADERSHIP

Why should there be any objection to the forming of a school for training students in the science and art of leadership? We have schools for practically everything—technical subjects, art, drama and music. Is there something in leadership which cannot be taught? If not, why was the news of the proposed schools on the Continent received here with such critical coldness? It may be that a Fascist idea of

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a leader is so different from our own that the notion of a school to develop young men as members of a superior caste did not fit in with our democratic sentiments. Moreover, there is a national prejudice against turning out what are called "factory products": men with the same outward style, speaking the same shibboleths, and following the same rigid policy of action—men with the goose-step mind.

This objection can be pressed too far, but, if excess is avoided, it stands for a real attitude on the part of the people of this country. *Laissez-faire*, i.e., allowing events to take a share in the governing of our lives, is responsible for this feeling. Those who speak in the defence of it refer to the War of 1914-1918 which threw up men in appreciable numbers wherever leadership required them. Of these, General Monash was probably the chief. But can we rely on circumstances to give us the men we need?

The answer is not a yes or a no. It is partly one and partly the other. The best type of leader is selected by his fellows; but he cannot be selected until he has given evidence of his powers: and this evidence depends upon his taking the initiative. He must show himself in action, without being told to do so; it must come from his own inner urge. In this way good leadership is a joint product: the man nominates himself, and the crowd approves—an approval which often gives place to discipleship of an emotional nature. The leader-driver does not nominate himself. He *announces* himself as "the one and only."

TEMPORARY LEADERS

Lawrence of Arabia was a leader for a period; when it had passed he had no longer any interest in the project. He did not want anything after it had once become within his reach. But the period-leader may be something quite different from Lawrence. He may be a local man who knows local conditions and local remedies so thoroughly that he feels called upon to intervene. Right here, as the Americans say, is the place in which the reader may play a part; in fact, whereas permanent leaders are bound to be few, temporary leaders are necessarily numerous.

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CHAPTER IX

THE PROBLEM OF SELF-RESTRAINT

"SELF-CONTROL" is a strange term that can hardly be said to explain itself. "Oh, do control yourself!" is an expression that nearly all of us must have heard times out of number. Presumably, the individual thus addressed, boy or girl, man or woman, is acting in obedience to certain spontaneous impulses which are a part of himself or herself. What other force is there within us that can be called upon to repress, regulate, or control the spontaneous actions which are disapproved of? And what are the sanctions that lend force to the appeal to control ourselves?

To understand this business of self-control or self-restraint, we must dive into the depths of the human mind, and of human activities generally. The range of man's life and activities is a very limited one. His physical capacities and the material necessities of his life are settled. It is no use resolving that we will abstain from breathing, or from eating, or from sleeping. In so far as we succeed in overcoming our spontaneous impulses to do these things, we are ceasing to be living human beings.

Self-control; are there, then, two selfs within us, one to be controlled and one to control? Let us spend a little time in considering some outstanding facts about the make-up of man's mind, and in trying to discern in what ways it is controllable and in what uncontrollable.

For purposes of study and investigation, scientists divide things and events into parts or components. This division is entirely artificial; and so long as this artificiality is borne in mind in the final summing-up, it is harmless, indeed almost necessary. Thus, in geometry, a line is defined as having length without breadth. Of course, there is no such thing existent outside the imagination; but it has proved a most useful concept. Lines which mathematicians and designers draw on paper to illustrate their points, or to prove their theories, have both breadth and length. But these scientists direct us to disregard the breadth, to treat it as

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non-existent. So it is with psychologists and physiologists. They invite us to consider the mind and the body as though they were two separate things, and they have helped us to build up quite a lot of real knowledge as a result of this division. Yet, in reality, body and mind are but two aspects of one thing; at any rate, we have increasing evidence that one never acts without the other being involved. We cannot yet, if we ever shall, begin to understand the way in which these two aspects of us are interrelated. The thing for us to remember is that all science is based, not on ultimate reality, of which we know nothing, but on human abstractions. Yet science has helped us enormously in mastering the practical problems of our lives. We need not, therefore, be afraid of using this artificial form of reasoning so long as, every now and then, we remind ourselves that it is at bottom artificial.

THINGS BORN IN US

Highly reputed philosophers have argued that at birth the mind of each of us is a clean slate—a *tabula rasa*, as they named it. On this clean slate, they contended, anything may be written. We now know, fortunately, that those philosophers were mistaken. Were their supposition correct, you and I would not be here today. The mind of the simplest microscopic animalcule, such as the amœba, has inherent in it certain tendencies, certain inclinations and repulsions, which lie at the base of all its activities. We cannot know whether it is conscious of what it does; but, under our microscopes, we can observe that it moves towards particles of potential nutriment and engulfs them within itself; whilst from particles likely to disagree with it, it moves away.

We have recently had impressed on us that the progress of mankind has been due largely to man's possession of a social heritage—that is, of a heritage of knowledge not directly transmitted in his germ plasm. But for what we have learnt from our parents and other elders as well as from books and other records of previous human thought, we should be very different from what we are. Yet, after all.

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this social heritage, these things that we learn from other people and from books, can but modify the direction and the aims of the impulses and the tendencies that are born in us. They cannot themselves initiate those impulses.

What are the impulses already existent in us when we are born; what is their biological value and explanation; and what is the advantage which we gain by modifying them? The scientists have pretty conclusively shown us that all the impulses and instincts innate in us were, at some stage of our evolution, such as tended to increase the chances of individual survival, or of the survival of our species, in a sternly competitive world.

Here then are the most important of the tendencies or motive forces with which nearly all normal people are born. First of all, we have an impulse to live, to preserve ourselves and to assert ourselves, what is sometimes called the egoistic impulse; and with this there are associated many instinctive reactions of which we shall have more to say later. The smallest baby experiences fear and winces at a loud and unusual noise; "instinctively," it clings to the hand or any other object when it is suddenly lowered; without conscious pre-knowledge, it sucks its mother's breast when its mouth is placed near it; it cries piteously when it is hungry or in pain, thereby stirring responsive reactions in its mother.

THE SOCIAL, OR HERD, IMPULSE

Another important tendency born in us is called the social impulse. In earlier days of our history it was essential to our safety that we grouped together in herds or tribes, and it was important that we should feel together, sympathize with one another, act collectively. This impulse is much stronger in some other animals than in us. In an interesting book, published half a century ago, Francis Galton reported some observations on the habits of the native oxen of western South Africa. These animals lived together in herds—not through affection for other individuals of their race, for he says that they showed on the whole, more spite and disgust towards one another than forbearance or fondness. Nor did they seem to love society, as monkeys do, because it gave

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them an opportunity of leading a fuller life; for, even in the middle of the herd, each ox would continue self-absorbed, grazing or chewing the cud, taking no apparent interest in the similar doings of its neighbour. Yet these oxen could not bear to be separated, even for a few minutes, from the rest of the herd. They seemed attracted to it as a needle is drawn to a magnet. "If one be separated from it," Galton wrote, "by stratagem or force, he exhibits every sign of mental agony; he strives with all his might to get back again, and, when he succeeds, he plunges into its middle to bathe his whole body with the comfort of closest companionship."

Few of us are as much the slaves of the social instinct as are the cattle of which Galton speaks; but, still, it is one of the big motive forces of the lives of nearly all of us. Solitary confinement is one of the most terrible punishments that we impose on our prisoners. Not one person in a thousand enjoys living alone for any length of time. The great majority of us feel safer and more comfortable in the midst of neighbours. In many ways this is regrettable; for undue servitude to this instinct tends to lessen our self-reliance and to check the development of our individual characteristics. It is apt to make us too susceptible to the demands of convention, and it limits the expression of our individuality; we dread to seem eccentric—different from the others. Yet, what we must all agree are among the most desirable and finest traits of human nature are at root nourished by the social instinct. Friendship, comradeship, loyalty, sympathy, spontaneous generosity, all these emotional states are, in whole or in part, fruits of the social or herd impulse.

THE MATERNAL INSTINCT

Another impulse born in us, which may be regarded as primary, is one that does not show itself in the earlier years of life. This is the so-called tender impulse, or maternal instinct. Young children usually show few signs of its possession. We humans are born at a very immature stage of our life; for months, even years, we cannot fend for ourselves. A new-born child could not live for more than a day or two without adult care. Fortunately, every human

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mother has a spontaneous urge to care for, to protect and to nourish the child she has borne. All the animals that are seemingly close relations of ours have this same inherent urge; many of them are, in the presence of danger, prepared to die in defence of their young.

The emotion associated with the maternal impulse is pity for the weak, the small, the helpless. It is most strikingly manifest in a mother with young; but it is not confined to mothers. In varying degrees, it is inherent in the germ plasm of nearly all women and nearly all men; indeed, in some animals not so closely related to us, it is more powerful in the male than in the female. The male stickleback, in defence of its young, treats its own life as naught, whilst the female, the mother-fish, keeps timidly out of the way. These, then, are the great primal, inherent impulses, or tendencies, which are at the back of all our activities. The first thing to note about them is their general character; they are not specialized or detailed. We have few detailed instincts comparable with that of the butterfly which, at a certain stage of its life, lays its eggs on the leaves of the particular plant on which alone its caterpillars (which it will never see) can thrive.

We are, it is true, all born with certain definite appetites—the appetite for food, the appetite for drink, and what is called the sex appetite, which, however, does not assert itself during the earliest years of our life. The maternal impulse is also of the nature of an appetite. All these parts of our inheritance are fixed and definite; and all our instincts and practically all our acquired habits have, as their ultimate *raison d'être*, the satisfying of one or more of these primal appetites.

But few of our inherited instincts are so firmly defined as are our inherent urges and appetites. The newly born baby, as has been said, instinctively seeks its nourishment from the only natural source—its mother's breast. Equally instinctive is the young baby's clasping its hand, sometimes with great force, round an adult finger, or a stick held near it. This is obviously an ancestral trait, dating from the time when we spent much of our time in trees. Both of these

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instincts are, or were, essential to the child's survival, and are parts of the impulse to live. But we have no fixed instincts comparable with those of the bee or the ant, the lives of both of which are said to have remained unchanged in every detail since the time of the Pharaohs. Such instincts as we have are of a more general kind, and are easily modified by knowledge and experience, and we discover better, or easier, or more pleasant ways of satisfying the appetites and urges which are about the only stable thing in our mental outfit.

THE CONTROL OF OUR PRIMARY URGES

These inborn appetites and urges are, then, the motive forces behind our every act. They are the forces which no effort of will on our part can suppress; but it is these forces which constitute the only weapons at the will's disposal. To paraphrase a few sentences and summarize the essential facts, these driving forces are not mere conventions, or pieces of etiquette which we have acquired. They are born in us, and we cannot reject them, any more than we can reject the features and faces with which we were born. We can, however, more or less adequately, construct roads along which these forces may travel and expend themselves. Of course, our urges are not all of the same strength or impulsiveness; whilst their relative strengths vary in different individuals. In some people, the social instinct is stronger than in others, and this variance applies equally to the mating and maternal (or protective) instincts. But unless we have cultivated other habits which will give us scope for our fundamental desire for self-expression, it is along the lines of one of the primal instincts, of the one which happens at the moment to be the strongest and the most irresistible, that desire will find expression.

It is interesting and important to recognize that each of our most deeply-seated urges—the self-preservative or egoistic, the herd or social, the maternal or tender, the sex or procreative, can be blended with, and harmoniously fitted in with, any or all of the others. Of course, this involves a certain amount of sacrifice of intensity; but such moderation or compromise is the very basis of civilized and humane

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society. When self-control does not secure a reasonable approach to such harmonization, organized society is compelled to intervene with compulsory measures. To sum up, self-control consists, not in the suppression of our primary urges and appetites; for such, even if possible, would be incompatible with life, or, at any rate, with healthy life. Rather, it consists in changing our instinctive ways of satisfying them, by the cultivation of fresh habits, more apt to the circumstances of today. The added security of individual and social life which science and civilization have given us has diminished the all-compelling force of some of our appetites, and so given us a chance of arranging them in some kind of proportion more nearly in accord with our present scale of human values. Though old customs take a long time dying, it is no longer necessary for us to kill our neighbour in order to make sure of getting enough to eat, or to prevent him from carrying off our child. Self-control has for its aim the establishment of such a harmony between our acts and our real desires and our personal ideals.

We cannot know, but can only guess at, what goes on in the minds of other animals; but we know that we humans have a capacity for forming ideals—pictures in our minds of what we would like to be and what we would like to do. It is towards the attainment of such ideals that our conscious control of the current of our instinctive and emotional energy should be directed.

The satisfaction of an innate appetite is nearly always pleasurable; whilst hindrance to such satisfaction is nearly always painful. Now, it is obvious that our primal urges do not all impel us in the same direction. Indeed, more often than not, they act conflictingly. The hungriest hen with chickens will instantly desert the corn thrown to it to fly at a dog or other potential enemy approaching her brood. The maternal protective urge is at such a time so much the more powerful. The sex urge, again, is at times so strong as to overwhelm every other impulse, even that of self-preservation. With us civilized people, there is an almost continuous conflict between the impulse of self-assertion and the social impulse. This does not, of course, mean that we are at all

times conscious of these conflicts; more often than not, one urge is so much stronger than the other that decision is practically spontaneous. We shall have more to say about this conflict of impulses later.

SELF-PRESERVATION AND RACE-PRESERVATION

What we call our emotions are not just states of mind unrelated to the business of living. All our emotions are intimately connected with instinctive self-preservative or race-preservative reactions. The emotion of anger, for instance, finds its physical expression in vigorously resisting a threatened aggression or threatening aggressor. When anger is thus physically expressed, it tends soon to disappear. When, however, its physical expression in repressed, it is apt, especially if the stultification be often repeated, to become perverted into a persistent sullenness or morbid suspiciousness.

Or, take fear, another emotion common to most animals. The natural physical accompaniment of fear is either flight or static concealment. When neither of these methods of physical expression is resorted to—as, through the observance of some code of honour or duty, is often the case—fear, like anger, is liable to become a starting point of mental disorder. Herein lies the rough explanation of the obsessive state popularly known as shell-shock.

We have built up elaborate codes of courage and self-control and we honour those who obey those codes; but not everybody can do so with hygienic impunity. One has, indeed, to be a person of iron mental constitution persistently to refuse to give its normal physical expression to an emotion. And here let it be noted that fear is not confined to the battlefield or to the exigencies of wild life; every ambition, every convention of civilization, introduces a new occasion for it—fear lest we have failed, or shall fail, to observe that convention, or fulfil that ambition.

THE EMOTIONS AND THE WORKINGS OF THE BODY

The emotions and the workings of the body are intimately associated. Not so very long ago, nearly every one had come

to the conclusion that the human mind, acting through its instrument the brain, directed and controlled not only our thoughts and our conscious acts, but the general working of our complicated bodily machinery.

It was, of course, recognized that a good deal of that control was exercised without our being conscious of it, and it was further known that certain functions were deputed to subordinate nervous centres, still, however, in direct communication with cerebral headquarters. All action and reaction that takes place in our muscles, in our glands and, indeed, in all our structures, were believed to result from messages conveyed to and from the central system through those queer little telegraph wires, the nerves.

In recent times, however, physiologists have become aware of facts which show the existence of another controlling system, and another method of communication. It was found possible to set various processes in motion by the introduction into the blood of certain substances, even when the structures concerned in those processes, through the severance of the nerves leading to them, had been entirely disconnected with the brain.

HORMONES AND BODILY REACTIONS

It was further discovered that this constitutes one of the normal means of control and direction within our bodies. Side by side with the method of communication by telegraph, exists an alternative, somewhat slower, and probably more primitive, postal system.

There is an important gland called the pancreas, situated in the abdominal cavity behind the lower part of the stomach, which has for its main function, the production of a fluid which, passing through a tube into the intestines, takes a large part in the digestion of our food.

At one time it was thought that this secretion was produced and delivered for use, as a consequence of nerve messages sent from the stomach to the brain, and reforwarded therefrom to the pancreas. It has been discovered, however, that the activity of the pancreas is set going by a specific substance called secretin, manufactured by the lining membrane of the

first part of the intestine, immediately the acid contents of the stomach come into contact with it. This substance passes into the blood, and reaches the pancreas through the circulation, no nerves being involved in the process. Such a substance as secretin is known as a hormone, or messenger, and is of vital importance to the functioning of the body.

We may take another example. When an animal, confronted with danger, experiences the emotion of fear, certain remarkable changes take place in his body, calculated to be of use to him in running away.

The surface of the body becomes more or less blanched, through the contraction of the small blood vessels; the heart beat increases in force, the liver liberates into the blood an increased amount of sugar-forming material—the fuel needed for muscular work—and the process of digestion slows down. These various phenomena are due, not to nerve messages from the brain, but to the action of a self-manufactured drug called adrenalin, which is produced by two tiny glands situated near the kidneys, under the influence of the emotion of fear.

Most of these so-called internal secretions are produced in varying amounts according to the degree of those vague but potent mental disturbances which we call emotions, which were probably of much earlier establishment in the history of our evolution than were the more detailed psychic processes which we commonly think of as mental. That is to say, the generalized feeling of fear probably appeared before the faculty for contemplating and weighing up the various things giving rise to that emotion.

CONSCIOUS CONTROL OF THE EMOTIONS

The mind proper is, as has been said, mainly a directing and inhibiting force. By means of it we are enabled to discriminate between external stimulants, and to some extent to limit or modify the primitive response to external stimuli Whilst, therefore, it is true that our temperaments are intimately bound up with our physical constitutions, and are to that extent predetermined for us before our birth, and that no education, imposed by oneself or by others, can, of

itself, restore to mental health the individual who is suffering from certain types of glandular deficiency, it is also true that nervous messages directly or indirectly from the brain can influence and restrain the activity of the ductless glands themselves.

It is a matter of everyday observation that even our emotions are largely influenced, both as to intensity and frequency of recurrence, by our philosophy—that is to say by our intellectual point of view. Men and women of character and cultivated intelligence are far less disturbed by vague fears and anxieties than are those who, possessing some degree of imagination, yet have never acquired mental sobriety or a reasonable sense of proportion. For these, there lurks a lion round every corner and every tomorrow is clouded with dread.

In those more primitive ages of our race, when the faculty of imagination was little developed, the uncurbed emotions and their instruments, the glands of internal secretion, served man well enough in his contests with outside nature. But, with the growth of fancy and all that it implies, the need of discrimination grew. Modern men possess, by providential grace, a power of conscious self-control utterly beyond anything else of which we find evidence in the animal world.

THE INFINITE VARIETY OF OUR SENTIMENTS AND ACTIONS

Because our primal impulses are few and simple, it must not be thought that the developed manifestations of these impulses, as they show themselves in civilized man, are at all simple. In the first place, nearly all our grown-up impulses and emotions are varying blends of the few simple ones. Froude, the historian, said that, "In life, as we actually experience it, motives slide one into the other, and the most careful analysis will fail adequately to sift them." Our sentiments and actions have as infinite a variety of shades as there are between a Roman nose and a snub nose. In the second place, we can, to a large extent, educate our emotions and our instinctive reactions. The philosopher, Herbert

Spencer, regarded human nature as "indefinitely modifiable"; and a more recent philosopher, Professor McDougall, considered "modification of existing tendencies as the essence of intelligent activity." Of course, we are limited by our racial and individual inheritance. "The art of living rightly is like all the arts; the capacity alone is born with us; it must be learned and practised with incessant care."

HARMONY THE CHARACTERISTIC OF MENTAL HEALTH

The characteristic of mental health as of physical health is the existence of a harmony between the potentially conflicting forces. When we remember that the body is composed of millions of microscopic units, each one of which is an internal mechanism more complicated than that of any machine made by man, and that the human mind is in a similar way multiple, the harmonization, or co-ordination, of the mental and physical activities so as to constitute an individual unity is seen to be about as severe a task as human reason is ever set to accomplish.

There is evidence of an instinctive co-ordinating instinct within us quite apart from the intervention of conscious deliberation. Always we have instincts pulling us in diverse ways. When this conflict is brought into consciousness we feel disturbed—more or less unsettled and unhappy. As soon as a compromise between the rival forces has been arrived at, or as soon as the stronger impulse has overcome the weaker one and fulfilled itself in action, we are relatively at ease. When no compromise is effected, or supremacy established, there is great danger of one of the impulses, together with all the associations attached to it, becoming separated from the rest of our mind, producing what we call a dissociation of personality, pronounced forms of which constitute a common kind of insanity.

THE REASONING, OR IDEALIZING, FACULTY

The inherent instincts of man are shared in various degrees by every other animate creature. He, however, is possessed of a mental faculty which, if present at all, is in most animals

existent in but small measure, and, so far as we can judge, is present in no animal to anything like the same degree as in ourselves. This is the reasoning and idealizing faculty. Whatever freedom of will we have is due to the possession of the power of reasoning. Reason is not a motive force, as are the instincts, but a discriminative one. By its exercise it can, to a large extent, turn our primal energy along this or that course.

The conscious will is intimately associated with acquired knowledge—the knowledge which tells us what is likely to happen as a consequence of certain acts. We accumulate in our minds an enormous collection of memories of sensations, pleasurable and unpleasant, associated with the circumstances of our instinctive activities. Thus, we build up ideas —mental pictures of the desirable; of the sort of person we should like to be, of the sort of figure we should like to cut, in the eyes of others, or in the eyes of the perfect critic whom we personify as God.

WE FIND REASONS AFTERWARDS, NOT BEFORE

Our tendency, even though unconscious, to make our actions seem to fit in with our ideals is shown by the common practice of what is called "rationalization." This term is used, not to indicate rational action, but to imply that a crudely instinctive act has been carried out under cover of being the fruit of rational or even idealistic motives. Nearly all neurotic pains in the back and hysterical paralyses of the arm serve as more or less unconscious rationalizing excuses for some sort of personal inability or failure. The middle-ged woman, flattered by the attentions of a youth, encour-es him in his love making under the self-deceiving idea that her only motive is to comfort him and make him happy. Nearly everybody tries to find good reason for doing what he has a mind to, and an equally good reason for condemning the " sins " that do not happen to appeal to him. To quote " Pudd'nhead " Wilson's *Calendar*, " Nothing so needs reforming as *other people's* habits." The outstanding characteristic of rationalization is the finding, after the event, *not before it*, of some plausible explanation, or motive, or

reason for what we have done or are doing, of which our conscious will can approve. We may not be consciously trying to deceive others, or ourselves.

ASSOCIATION OF IDEAS

It has already been said that, although all our emotional impulses can be shown to have their roots in the comparatively few basic urges which have been named, they rarely show themselves in simple and uncomplicated forms. In the first place, all sorts of compromises between conflicting impulses will have established themselves, and these compromises, if found satisfactory, are likely to be repeated again and again. Then, again, our mind soon becomes furnished with numberless associations, pleasant and unpleasant. The objects of these associations are liable, in consequence, to set going instinctive reactions which have no primary relation to them.

Take a simple example from an adult's confessions: "In my childhood's home there was a swing attached to a high tree. As a little boy of six, I was rather proud of being able to swing myself right up into the high branches of the tree. One day when a boy of about my own age was visiting us I performed my simple feat on the swing. My father who was near by said to our small guest: 'He's only showing off.' I have never since been able to look at a swing without a feeling of humiliation."

Any one who has ever been in love will know how, in later years, all kinds of objects and places similar to those that circumstanced his romance set going in him emotions seemingly quite irrelevant to the things in themselves. A lilac bush, a lush meadow with a stream flowing through it, a wooded hill, or violets in a hedgebank, or some strange smell or sound in itself of no more than passing interest, may yet solely by reason of association with one of the great natural provocants of emotion—fear, anger, love or pride—be able throughout our lives to stir our profoundest feelings. Wisely directed education aims largely at establishing in the mind just such associations; taking care that pleasurable ones are connected with the emotions which it is desired to develop,

and more or less unpleasant ones with the emotions which need curbing.

ASSOCIATION AND "SUBLIMATION"

This phenomenon of association enters into the process called sublimation. In civilized life, scarcely one of our primal instincts is manifested or could be manifested in an entirely unregulated, unrestrained way. When this does happen, the perpetrator is likely to find himself in prison or in an asylum. Yet the instincts are in us and cannot healthily be denied outlet. If we wish to be really sane, every natural emotion must be given opportunity for expression. If all outlets are closed, we are pretty sure to become neurotic or neurasthenic or actually mentally deranged; nor will our bodies escape; for, as is explained elsewhere, there is an intimate connexion between the working of the emotions and the working of the body.

Fortunately all our emotions can be, to a large extent, sublimated—that is, satisfactorily expressed along other lines than those for which they were primarily intended. The instinctive desire for self-assertion and mastery can quite healthily be exercised and satisfied by showing one's capacity to master events, to make two blades of grass grow where one grew before, to construct an object that would not exist but for our making it, to do anything well, from cleaning up a room to writing a fine poem. People who possess what is commonly known as an inferiority complex are those who have, as the result of a foolish philosophy, put before themselves ambitions which if wise, they would have recognized as for them unrealizable. They are not sensible enough to seize upon the numerous ways in which they might display their mastery.

On all sides we see examples of the sublimation of the maternal instinct, with its emotional effect of tenderness and pity. We may say that all the tenderness and consideration for the weak and the sick, the consideration shown for animals quite apart from their utility values, much of the heroism shown in rescuing children and old people from drowning and from burning houses, are but sublimations of the

maternal instinct, which in its simple elementary form shows itself only in a wild almost unconscious impulse on the part of a mother to protect her own child during its infancy—and only during its infancy.

COMPLETE SUBLIMATION IS IMPOSSIBLE

Living as we do as members of an organized society, most of us soon find that giving full range to any one of our fundamental urges, acting along primordial lines, leads to trouble quite apart from the inevitable conflict between the primal impulses themselves. Much of the adjustment necessary for successful social life is brought about by the unconscious integrating power of the mind. But more than this is needed if we are successfully to live in the artificial environment that human civilization has created. Two alternatives at once suggest themselves, restraint and repression. Now it has already been shown that the complete repression of a primal instinct is almost impossible, probably quite impossible. If refused ordinary outlets it will, behind our conscious observation, find new ways of expressing itself. A large part of the energy of the primal impulses can be sublimated but it seems to be true that we cannot with impunity thus divert the whole of the energy attached to any one inherent urge, from its original goal. Restraint may be possible and desirable; complete repression impossible and undesirable.

Successful sublimation depends on our having, as a result of knowledge and experience, possessed ourselves of an ideal that accords with our capacities, our opportunities and the peculiarities of our temperament. No sublimation is attainable without the exercise of some measure of restraint. But all the time we must remember that "The attempt to divert the whole available energy from the primitive outlets leads at the best to a one-sided development of mind and character and often to overt disaster in later life, for the primitive instincts, though they may be starved, cannot be destroyed. A certain amount of their inherent energy may be sublimated with safety and advantage, but the effort cannot be wisely pressed beyond the point at which desperate resistance is encountered."

THE PURPOSE OF EDUCATION

The fact is that, by the application of his reasoning power, man has, in the course of the last few thousand years, changed his material environment out of all recognition. Consequently, the instincts which served him well in the arboreal and cave days are far from being so simply fitted to the attainment of his needs in the circumstances of civilization. He cannot appreciably alter the course of the few main channels through which his psychic current runs; but the course of the smaller branches of the psychic canals can be comparatively easily diverted. These secondary instinctive trends are not fundamental; their utility depends on external circumstances. When circumstances alter, they also, if they are to be useful, must have their course changed accordingly. To divert the instinctive psychic current along new courses better adapted to the new conditions of life, so as still to serve primal and unalterable human needs, is the purpose of education, using that word in its widest sense. And we can judge the various systems of education accordingly.

A few decades ago, an active revulsion from the somewhat narrow, Puritanic and straitlaced conventions of the age led to a revolution, at any rate in cultured circles, in our notions as to the methods and purpose of education of the young. It came to be widely held that the main purpose of education is to give free scope to the development of the i[illegible]herent impulses and character of the boy or girl. The [illegible]tor[illegible]ry education of Victorian days was certainly open [illegible]radi[illegible]l criticism; it took into small account the nature of [illegible] average child. But the point of view embodied in the reaction was equally unrealistic, and equally regardless of the established facts of human nature.

Character is not a thing born in us. It is a complex of innate human nature and environmental circumstance, including human influence, accidental and purposive. Deliberate selection of this rather than of that course of action, the formation of habits which fit in with our ideals of social desirability; these are the things which help us to deal with our unruly urges. For it has been truly said that one-third of our mental make-up is instinct, one-third habit,

and the other third a process of becoming either instinct or habit. And the more we study the springs of our acts and thoughts, the more we are inclined to accept this summary as roughly true.

THE FORCE OF HABIT

Nearly all of us know from personal observation that any thought and any act tends to be facilitated by repetition. We find the familiar act easier to do, and the accustomed thought the one that first comes to the mind, as most congenial and least disturbing. By repeated recurrence, almost any manœuvre, mental or physical, may become practically automatic, and may even reach the stage when we perform it unconsciously.

The phenomenon of habit—that is, increasing the tendency to do a deed or think a thought in proportion to the frequency with which we have done or thought it before—would seem to be fundamental in the nature of the universe. We know how potent a factor it is in ourselves, and throughout the animal creation we are continually seeing illustrations of it.

It is strikingly shown, for instance, in the story of the Newfoundland and the mastiff who fell into the sea from the jetty in the midst of a furious fight. Forgetting the fight, the Newfoundland at once acted according to his ancient habit, rescued his enemy, and swam with him to the shore. Analogies can be quoted even from inorganic nature. Thus it is observed that various solutions allowed to stand until crystals begin to form, will, if then stirred up and the crystals dissolved, again start to crystallize out at the identically same spot in the solution.

The very laws of nature themselves may, by a slight exercise of fancy, be regarded as examples of habit. We are dealing clearly with one of the great fundamental forces. But for this law of habit, education would be impossible. Not only could we never learn our multiplication table, but we could never acquire correct methods of reasoning, or even knowledge of cause and effect. Social life would be impossible, as, indeed, would life itself

THE VALUE OF GOOD HABITS

The part which habit plays is shown in every aspect and every department of life; so that it is clearly desirable that we should acquire good ones. In the case of a social animal like man, who yet places an ultimate value on the individual life, good habits are those which represent a successful adaptation to circumstance; that is to say, habits that tend to the fullest and healthiest life of the individual, so far as this is compatible with the well-being of the society he lives in.

It is in the earliest childhood that many of our profoundest habits are formed, and it is in the creation of good habits rather than in the mere prohibition of bad habits that we should put our trust. Probably most of the sins of the world are sins of omission. Mere prohibition leads nowhere but to mediocrity and stagnation.

But prohibition must not be confused with control—a very different thing. Restraint or control is an inherent part of every positive act and every positive thought. It is itself a positive process. It is exemplified in every physical expression of ourselves. When we bend our arm, and the muscles on its front contract, the rival muscles which straighten the arm do not merely relax, they are not prohibited: they also contract somewhat, and so give steadiness to the whole movement.

SELF-CONTROL IMPLIES RESTRAINT, CONSIDERATION AND DECISION

In what we may call perfect biological health, the whole being of an animal, is, at any given time, apart from momentary hesitations, while the balance is being adjusted, concentrated on a single aim. With most animals the process of adjustment is almost automatic. Except possibly in a few of the higher animals, there is little hesitation and little exercise of deliberate choice.

One of the things which distinguishes man most strikingly from his fellow-creatures is the length and delicacy of his weighing of the pros and cons of alternative courses of action —involving a greater consciousness both of the process and of the final " choice."

It is obvious that this introduces as a by-product a greatly increased possibility of indecision: for even the rejected line, which we might have followed, is apt, by the prolonged time given to its contemplation, to acquire additional attractiveness. There is, consequently, rarely in man that complete subjugation of the rival impulse which generally marks instinctive action in animals.

To illustrate by an example; certain animals are capable of two distinct reactions to danger, such as that of a pursuing enemy. One instinct impels it to run away, another to remain motionless, hoping thus to escape detection. According to circumstances, the same animal may effectively and safely follow either of these instincts. But if it is well balanced, whichever it follows, the other is completely suppressed. The instinct to remain motionless would, obviously, be rendered altogether ineffective by the slightest manifestation of the impulse to flee, and vice versa. An animal which was so undecided as to be, coincidently or alternately, impelled by the two instincts would have a short life, and its neurotic tendency would have a small chance of being handed on to its descendants.

INDECISION MEANS FAILURE

If we are to be sane, healthy, happy people, we must, no matter how multiple may be our interests, or how varied our pursuits, be at any given moment, in no two minds about them. Yet this is the continuous state of the real neurotic: and consequently he, perhaps more than any one else, may be said to fail in life.

Most of us like to picture man as the captain of his soul: and this he can only be in so far as he cultivates the power to weigh his rival impulses, to keep clearly before himself the ideal which best satisfies his nature, and to select at all times the course of action and even of thought which best accords with his philosophy; and having selected it, to follow it unhesitatingly, oblivious and regardless of those alternative courses which for the moment tempted him.

It is no question of right or wrong; it is a question of health and sickness, sanity and insanity. And it is far more true

to say of him who looks all ways and cannot attend, than of him who merely hesitates, that he is indeed " lost " in a universe to which he is clearly ill-adapted.

THE DANGERS OF BEING PLACID

True equanimity and serenity of spirit are in many ways so desirable, and so hardly come by, that the dangers associated with a life of emotional placidity are not generally suspected. The habits and circumstances of our lives are so different from those of the lives of our ancestors in those ancient days when the main features of the anatomy and physiology of man were evolved, that all sorts of mental and physical reactions which today seem irrelevant or evil are still intimately bound up with essential parts of our bodily life. We are apt to think of many emotional states only in their historic forms and expressions; and to infer that because the form is evil the reality also is evil. Yet even such emotions as fear and anger are the natural starting points of activities and bodily changes which, if our life is to be full and effective, must be exercised. Fuller wrote that " Anger is one of the sinews of the soul; he that lacks it hath a maimed mind." Anger has a role to play in our lives.

In proposing what he called " a moral equivalent for war," William James wrote: " We must make new energies and hardihoods continue the manliness to which the military mind so faithfully clings. Martial virtues must be the enduring cement; intrepidity, contempt of softness, surrender of private interests, obedience to command, must still remain the rock upon which states are built. The martial type of character," he added, " can be bred without war; the only thing needed is to inflame the civic temper as past history has inflamed the military temper."

When we draw down the blinds, shut out the sounds of day, and lie down with our muscles relaxed, consciousness both of our body and of its environment normally fades away, and sleep overcomes us. Parallel phenomena occur when we cut ourselves off from emotional life. And, confining ourselves for the moment to those primal emotions of which we have been speaking—fear and rage—it is certain that the

physiological evils which would follow the cutting out of these psychic states from human life could not be avoided by a scheme of merely agreeable and useful muscular or intellectual activities, no matter how well organized. The hewing of wood, the drawing of water, the labours of the student, the caged squirrel-like exercises of the gymnasium, all these, as partial manifestations of life and movement, are admirable and salutary; but alone they are inadequate and unsatisfying. The competitive element in sports and the voluntary courting of danger in such affairs as aeroplane races and motor trials are but exhilarating sublimations of less social primitive impulses.

FEAR, HORROR, ANGER, A PART OF UNIVERSAL KNOWLEDGE

It is no longer on shrewd observations of human conduct and rough clinical guesses alone that our knowledge of the intimate connexion between the emotions and the springs of human action is based. It has been confirmed, amplified and made increasingly precise by exact laboratory experiment and measurement. That instinctive reflexes accompany such emotional disturbances as fear, horror and anger, has always been part of universal knowledge. The pallor of the face, the dilatation of the pupils, the twitching of the muscles, the clenching of the fists, the hurried beating of the heart, the drying of the mouth—these, and many other almost immediate happenings in the presence of danger, or forcible restraint or impediment, are known to every one, and within the personal experience of every one.

It is, however, not only in alterations visible on the surface of the body that changes associated with emotional experience manifest themselves. By the application of methods of modern physiological research, it has been revealed that deep-lying organs, fundamentally related to bodily existence itself, are equally involved in the emotional agitation. The primitive nature of these reflexes is shown by the similarity of the response to what, from a psychological point of view, are very different emotional states. Fear, rage, surgical shock, even bacterial invasion, all bring
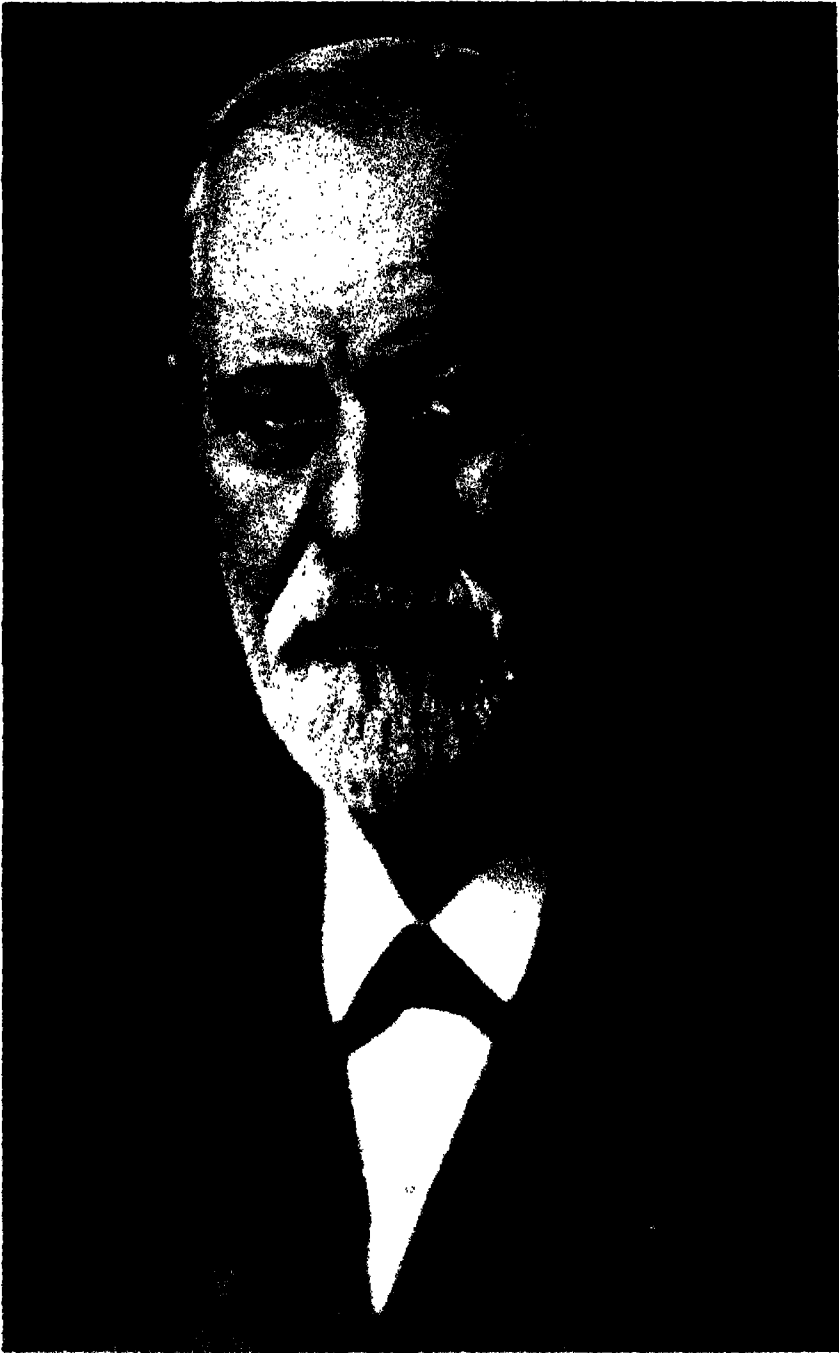
Photo. E.N.A.

SIGMUND FREUD

A portrait of the great psychologist who died in England on September 17, 1939. His researches into the workings of the unconscious mind have been of inestimable benefit to humanity.

Photo: Angus McBean

IT WAS A DREAM!

"Dreams have puzzled and interested men since antiquity." Here Miss Flora Robson lends herself to the attempt to reproduce in photography the strange, inexplicable workings of the mind in sleep.

See page [illegible]

about or are accompanied by unconscious and unwilled reactions, nine-tenths identical.

REPRESSION WORSE THAN OVER-STRAIN

It will be seen how important it is that all these physiological faculties be preserved to us, bound up as they are with the very processes that physically distinguish the living from the dead organism. Yet, if they are unexercised, experience shows that they tend to atrophy, together with the emotions bound up with them. It is fair to assume that the neuroses and nervous strains so abundant today, among all classes and amidst all sorts of circumstances, are due far more often to the under-exercise or balking of certain primitive emotions than to an over-straining or over-use of the emotions as a whole.

We hear a lot about the effect of fresh air and active exercise on our bodily functions, but parallel things are no less necessary if we are to keep our minds alive and healthy. We are wont to deplore the various troubles and difficulties that meet us, and to long for a state in which troubles and difficulties will not figure. But stagnation is just as great an evil in our mental and emotional environment as it is in our physical; and, if we cultivated philosophy to better purpose, we should realize not only that this is so, but that, in the very nature of things, it must be so.

The great masters of the game of life have not attained their powerful position by habitually playing with weak opponents. The good chess player or the good tennis player would not improve his game, or derive appreciable pleasure, if he customarily selected as antagonists novices who offered him no unexpected problems to solve. A diet can be too saccharine as well as too bitter. Yet ease and avoidance of effort are commonly looked on as ends in themselves; as worthy human ideals.

THE MYSTERY AND IMMENSITY OF LIFE

We are inclined to treat the mystery and immensity of life with an indifference amounting almost to stupidity; whilst giving ridiculous overthought to evanescent things,

whose effect on us, but for our egotistical contemplation, would be as fleeting as themselves.

The otherwise healthy man who avoids the stimulus of the cool air by frowsting in his bed or by the fireside; and he who seeks to avoid trouble, disappointment and possible defeat by declining to meet the circumstances of which those are the alternative fruits, are fundamental "muffs" in the great game of living.

Rarely, indeed, do such men attain even the negative peace they seek. The mind, no less than the body, is not so easily subdued. Deprived of its natural food, its appetite remains; and it seeks to satisfy it with queer mental "food," even when no "natural" perversity exists.

The only really satisfactory life is the life full of conscious aim and eagerness. We all know this to be true in games. It is equally true in life. What should we think of the footballer who, every few minutes, paused in the game to contemplate every trivial graze or bruise? Of course, in fact, he is not even aware of them. Yet, in the infinitely more important and exciting game which providence has set us to play, no ache or pain—no trouble or danger—seems too trivial to divert our attention from the goal.

THE CAPACITY FOR ENTHUSIASM

Life without enthusiasm is, indeed, scarcely life at all, for the essential stimulus of all human activity is interest; and enthusiasm is but healthy and vigorous interest. In its absence not only does the mind stagnate, but even those bodily processes furthest removed from conscious control tend to slow down. This must be within the experience of every one.

Of course, the capacity for enthusiasm is, like most of our other capacities, dependent to some extent on our varying inheritance; but not entirely so. It is capable of cultivation by conscious thought and effort. Knowledge helps; and so, also, does a reasonable sense of proportion. Its allies are self-respect and a recognition both of human limitations and of the mystery that surrounds us. It is in the very opposite camp to grousing, self-pity, idle vanity and self-conscious

humility. It is no passive acceptance of the unnecessary that is advocated; but rather the making the best of existing circumstances, whilst employing all reasonable means to improve those that are capable of human improvement. To the true artist, whether in life or in any of the several activities whose totality is life, there is in every task a potential joy which no man can take away. No part is so poor but that it may be acted well or ill.

RELAXING THE EMOTIONS

Important as is an adequate exercising of the emotions, their adequate relaxation is equally necessary.

It is almost impossible to think or to experience an emotion without the accompaniment of some degree of muscular activity. This is not always visible to the onlooker or recognized by the individual himself; though the frown of concentrated thought, the puzzled wrinkling of the forehead, and the movements of the eyeballs in strong emotion of any kind are well-known phenomena. There has long been a dispute among physiologists and psychologists as to whether the psychic state antecedes or is consequent on the physical phenomena, but the relation between mind and muscle seems to be a reciprocal one. It is certain that a persistence of the muscular contractions which characterize the several emotional states tends to convert what might have been a mere passing wave of feeling into an obsession.

Some measure of contractile tone is probably normal to all our muscles even when we are resting, the tension being naturally increased when the muscle is actively functioning. Passing emotions are accompanied by temporary rises of muscular tone, which are healthy and usually refreshing; but long-continued emotional states, such as persistent anxiety, induce an equally persistent muscular hypertension which presumably explains the physical exhaustion that results from mental obsessions and neurasthenic states generally. It is often possible to get rid of obsessions and other over-strung and over-toned states of mind, by such anciently reputed measures as change of surroundings, change of company, or change of occupation. But such treatment is not always

practicable, and not always effective. It has been proved that, in many cases, all the benefits obtainable by others from change can be had by cultivating muscular relaxation.

DIVERTING THE ATTENTION

By practice and training, it is possible to acquire or develop a faculty for relaxing the muscles of the limbs, one after the other, until the whole body is really passive—though not with the invital passivity of stupor or anæsthesia. Extreme emotional tension, which has resisted the efforts of the Freudians and Couéists, often yields to this simple technique if systematically and thoroughly carried out. It can also be used in the ordinary process of relaxation.

But it is not usually necessary to resort to such complete passivity in order to secure an easing of nervous tension and a lessening of tone in the associated muscles. By games or hobbies or interesting work of any kind—so that the attention be diverted—it is often possible to secure a termination of the neurosis, and of the muscular spasm which accompanies and, by persisting, helps to maintain it. Music and swimming, gardening and literature, all alike may provide the necessary means of relaxation—the important condition being that the particular emotion which has been occupying the centre of the stage shall not be further encouraged, directly or indirectly.

OUR INHERITED PSYCHIC ENERGY

Let us briefly summarize the main relevant facts which scientific study has yielded; and the working rules that we may draw from them. We are born each with a definite and limited amount of what, for want of a better term, we must call psychic energy. The main currents along which this energy can flow are, so far as we individually are concerned, pre-determined. The courses of the subsidiary branches of these main currents are not in the same sense pre-determined. They vary with our upbringing and environment, human and material; in fact, with the sort and amount of idealization with which we furnish our primordial needs. Pride, love, camaraderie, and solicitude for the weak mean very

different things to different people; and, accordingly, manifest themselves in very different ways.

Self-control is fundamentally based on self-knowledge, or self-awareness. That we may live our lives to the best advantage it is necessary for us to have a scale of values—that is, to have clear in our minds what are the things we think most important and what are those which, though more or less desirable, are not so important to us. Most people are rather muddle-headed about this and, consequently, are continually sacrificing things they most desire in order to get things, or achieve results, that they desire much less—the permanent is forfeited for the momentary.

SELF-CONTROL AND INDIVIDUALITY

A self-controlled person weighs things a little more carefully before he acts—he looks before and after. Our earthly life is a conditioned one. We cannot eat our cake and still have it. Life offers us numerous prizes; we can hope to get but one or two of them. Only foolish people try to get them all—foolish, because in that way they get none of them. There are one or two thousand million people living on this earth, and no two are alike. Each one of us is to some extent a specialist in taste or temperament. To make the most of ourselves, to get the most out of life, we must act individually. Without undue pride or humility, we must respect our most profound aspirations and recognize our particular limitations. It is a feeble thing to try to be like everybody else; far better to be a little eccentric. Everybody can do some one thing a little better, or a little more amusingly, than can any one else; and in so far as he proves his superiority in that respect, he can preserve his pride.

THE NECESSITY OF A PHILOSOPHY

It must be said again that a satisfactory life, let alone a perfect life, in the circumstances of today, can be attained only on the basis of sound philosophy, however elementary. And what do we mean by a sound philosophy? Firstly, it must be based on knowledge and experience. We must have learned and seen much of the causes and the consequences

of different lines of action. We must have sized things up and considered which for us are good and which bad—which seem to us admirable and which shameful. We must know which deeds it would have been creditable to us to have accomplished and which ones we should have regretted. In other words, we should, as we have more than once said, have at the back of our mind a scale of values—real values; and so be able quickly to discriminate between things that really matter and things of small and evanescent consequence. For the common trouble is, not that of distinguishing between good and evil, but between the good and the less good; between the morally doubtful and the really wicked. Nine-tenths of the worries of men and women are about trifles that under our anxious eyes swell into cataclysms.

To quote Emerson:—

" Life is too short to waste,
In critic peep or cynic bark,
Quarrel or reprimand:
'Twill soon be dark;
Up! Mind thine own aim, and
God speed the mark!"

"You may learn," said Osler, "to consume your own smoke. The atmosphere is darkened by the murmurings and whimperings of men and women over the non-essentials, the trifles that are inevitably incident to the hurly-burly of the day's routine. Things cannot always go your way. Learn to accept in silence the minor aggravations, cultivate the gift of taciturnity, and consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaints."

Of course, in the end, all that our freedom of will amounts to, when a conflict of motives arises, is to pause and consider, to weigh up the possible consequences of each line of action, and then, by analysis of our reflections and our memories, to become conscious of the result that most appeals to our imagination—to our deepest wish. After this delay, we inevitably follow what, in the light of all the facts, is the strongest motive, or blend of motives. We have chosen; but

only as we could but choose, given our inherent instincts, as modified in force and direction by our accumulated knowledge and the habits we have built up. In other words, we choose according to our nature and character. Our acts furnish the only grounds for an honest and just assessment of our lives. Remember the parable of the talents.

THE WAY YOU WILL BE JUDGED

Remember, too, that since we choose according to our nature and character, our nature and character will be judged according to our choice. " By their deeds, ye shall know them." The bombastic man is judged not by his bombast but by his reaction in the face of the very danger and the circumstances which have been the subject of his boasting. Self-restraint must mean some sort of restraint in speech, too—the restraint imposed by the truth and by knowledge of ourselves.

To sum up, then, the problem of self-restraint involves recognition of the strong impulses, urges, reactions, emotions and habits in ourselves, recognition that the strongest of them at least must find some outlet, and a recognition that civilized life demands of us some amount of control over the outlet and over the force of the flow of emotion. Uncontrolled emotion can lead only to disaster, controlled emotion to nobility of character and soul.

CHAPTER X

THE UNCONSCIOUS IN EVERYDAY LIFE

If we are asked what distinguishes man from the rest of the animal kingdom, we are unhesitating in our reply: "It is the exercise of our reason." This idea of man's essential reasonableness is of the greatest importance to us; it gives us a feeling of security and reassurance and we need it for our self-respect. The animal never questions the rightness of his own behaviour. To the retriever it is inevitable that he should fetch back a thrown object; the salmon must follow their accustomed way up the river to spawn, and the broody hen fiercely protects her eggs without knowing why. Men, on the other hand, possess in varying measure the power to stand aside from their actions and criticize them, to look into their minds and think over the material they find there.

Yet as soon as we begin to think a little more deeply, more honestly, more scientifically, we find that a simple complacency about our reasonable minds is not in keeping with the facts. To begin with, we, like the animals, are equipped with strong instincts which constantly influence the course of our actions and in following which we do not need to use our reason. When a man is hungry he feels an urge to eat, which is not satisfied until he has eaten. If we are attacked, our unthinking response is to defend ourselves by whatever means offers itself. As a girl and boy approach physical maturity, they begin to feel attracted towards some member of the opposite sex, and the feelings which are awakened then persist until they are fulfilled. All these instinctive types of behaviour have, of course, their fundamental reason in the preservation of the individual and of the race, but a knowledge of the reason is not needed to make a man act, he obeys an almost blind impulse.

INSTINCT, HABIT AND REASON

The life of the instincts lies at the root of our behaviour and is common to all men, but it would still not be true to

say that our mental life is divided into instinct and reason. How much of what we do is based, for instance, on habit, and how much of reason is there in our habits? First we must painstakingly learn every physical and mental skill; thus a young child has to acquire the medium of language, but soon the words he needs come to his lips without thought, the use of his mother tongue has become a habit. Later on we learn to control more technical processes, for instance, to drive a car or to work a typewriter, and these differ from learning to talk in that they are already more specialized—every one learns to talk but not every one can pass the driving test or can type efficiently. Yet for those who can, these accomplishments, too, become almost automatic, and a man can carry on a conversation or an independent train of thought while he is driving or typing.

Consider again your ordinary daily life. Probably you shave while your mind is still only half awake, you get out of the bus or train which takes you to your morning work at the right place without giving a second thought to it, and even much of your work will be done in a routine way which, because it has been done so many times before, requires very little effort from you. These actions are all personal to you and are nearer to the control of your reason than the more impersonal skills like typing. It is economical that you should not have to think constantly of the actions which you repeat daily, otherwise you would have very little energy left for the new demands which are put on you. Nevertheless, our habits may become too stereotyped, actions which were originally useful are not brought up for revision before the court of reason and we fall into a mental rut in which the laziness of mind to which the best of us are subject keeps us bound.

THE CONVENTIONS OF OUR CHILDHOOD

We find that this is even truer and more to the point when we begin to examine our habits of mind, our social behaviour and our beliefs. We shall see that only a small part of the way we behave with our fellow creatures is decided by reason. Our manners, many of our ideas of what is right

and wrong, come to us from the teaching of our parents during the impressionable years of childhood. We accepted them with very little criticism then and we take them on as adults as part of our inheritance; if they are challenged, we feel a sense of indignation, almost of shock and the reason is that *we think as we do now because we felt as we did then towards the people who taught us.*

The conventions which we have brought from our childhood have a strong mixture of feeling in them, try as we will to give them a reasonable explanation in keeping with our importance as grown-ups. The social class to which we belong exercises its sway over us; if we take, for instance, table manners, one man feels at ease when he is drinking soup out of a bowl, while another needs a battery of implements in order to enjoy his meal. There is very little reason in the difference of their behaviour, but social custom dictates the way in which one feeds and even imposes a feeling of strain if it is broken. Our life is hedged about with " what is done " by the class in which we move; many of the unwritten rules of custom make for smooth living, but the conditions under which life is lived change, and reason modifies custom very slowly.

CURRENT USAGE AND PAST BELIEFS

Not only current usage, but past beliefs linger on in our thinking and behaving. We make a brave show of being rational and deny that we have any superstitions, but more of us than care to acknowledge it feel a twinge of uneasiness if we break a mirror or walk under a ladder, and in the country these superstitious fears live on unashamed. Every one who lays a claim to reasonableness would admit that superstitions are irrational fragments in their otherwise ordered minds, but few people would be ready to allow that their most cherished political convictions should be classed among irrational, emotional thinking. Yet the vast majority of people first join a political party because it is in the tradition of their family to do so (the same backward drag as in superstition) or because their social class or economic group belongs to it (the force of social usage). Once they

have joined it, they feel favourably inclined towards every proposed measure of that party, irrespective of its objective merits, and all other parties are misguided. A keen politician will argue with the greatest readiness, but he brings a warmth of expression, certainty of belief, and a power of abuse to his arguments which have nothing to do with scientific reason.

If we group together all these forces in our mental life, instincts, habit, social custom, prejudice and tradition, and consider their influence on our daily lives, we shall begin to realize what a large area they cover in the whole of our mental make-up and how comparatively small is the part which is played by pure critical reason. They have this in common, that all that part of our behaviour which is under their influence is marked by strong feeling and that reasoned argument has very little power against them. We do not have much feeling about our knowledge that the earth revolves round the sun, and if a scientist tried to disprove it we should probably listen to him quite calmly, but if one man should see another elbow a woman off the pavement, he would almost certainly feel a strong sense of indignation, because the code of social behaviour in which he had been brought up had been violated. This emotional side of our nature, however, can be and is from time to time subjected to the control of our reasoning powers, and what happens when instinctive feeling comes into conflict with the rest of the personality will be seen later on.

THE BONDS OF PREJUDICE

We now begin to realize that the workings of the mind are more complex than we had at first thought: a great part of our mental processes are almost automatic and are sustained by the strength of irrational feeling, so that although they work in a rough-and-ready way, they are not always well adapted to our changing needs. One might describe habit and custom as non-conscious, but they are accessible to our intelligent mind; we can learn a discipline which teaches us that whenever we catch ourselves upholding some point of view or some mode of conduct with unusual warmth it is

almost certainly a signal that non-reasoning forces are at work.

We can be prepared to listen to the views of minds more penetrating than our own, which can throw new light on social customs and political institutions, so that the sphere of the emotional in our minds grows less and the power of critical reason expands. We are far from suggesting that the ideal is for us to become a race of scientists and to cast aside all warmth of feeling. On the contrary, our humanity will be broader and more understanding if we can increasingly free ourselves from the bonds of prejudice; our individuality will be more clearly marked because we are less bound by the dictates of the past and of the group and are better able to judge situations on their merits and to make independent decisions.

UNEXPLAINED ABNORMALITIES OF EVERYDAY LIFE

So far we have only discussed the parts of the mind which are unreasoning, the habits and beliefs which we take for granted, either not troubling to justify them at all or else, if they are challenged, finding a surface reason for them which has little to do with our real reason for holding them, but which nevertheless are capable of being examined by the conscious, thinking mind. There still remains a highly important and interesting region in the mind about which we know very little and yet which exercises a profound influence on our ways of thinking and behaving, so that if we are to understand ourselves, it is essential for us to be aware of its existence and to know something of its manner of working.

You, who still feel so confident that fundamentally the mind of the average man is fully under his own control and that by looking into his mind he can learn all that it contains, how can you explain that foolish fear which lurks in your mind that one day you will die of cancer, a fear that returns to you again and again? It is even easier to see among your acquaintances than in yourself evidences of minor abnormalities. This man confesses that he has a dread of being trapped in an underground train. You discovered, when

you spent the weekend with that friend, that to lock up his house at night was more than a job to be performed, it was a ritual and even when it had been thoroughly accomplished he seemed uneasy and had to go round again. You have more than a suspicion that your aunt's chronic ill health is only due to "nerves," though you would be at a loss to explain just what you mean by nerves, except that you feel sure that she is not suffering from an organic disease, which will respond to ordinary medical treatment.

We are none of us so perfectly adjusted and balanced that we can afford to laugh at other people's eccentricities or to despise their weaknesses. If we do, we are adopting the Pharisee's attitude of "Thank God I am not as other men are," and we merely prove that we have no understanding for our own defects. Neither can we dismiss these fears as meaningless; we have already seen how a large part of every man's mental life is under the sway of emotion rather than of individual reason, and if we are willing to push this idea further we shall be readier to understand the meaning behind these unexplained abnormalities of everyday life.

THE GROWTH OF CONSCIENCE

We have reached the point where we can appreciate that the irrational in our thinking and behaving is due to the strength of our feelings. Now, the time when feeling was strongest and reason was weakest in our life was during the early years of childhood. Through its very dependence, the child is bound to be self-centred and because it demands service it is omnipotent as it never will be again in its life. Its needs are in the first place physical ones, the need for food, warmth and security, and because its possibilities for experience are so limited, all its feeling-life comes to it by way of physical sensation and the child lives sensuously. Living as it does in the moment, it has no power to compare past, present and future or to judge by standards beyond its own comfort. Thus the hall-marks of baby thinking, if it can be called thinking, are that it is omnipotent, sensuous and a-social.

As he grows out of babyhood, the child normally gives up